

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXXIII

MILWAUKEE, WISCONSIN, MAY 10, 1930

No. 2

A Very Necessary Undertaking

EDITORIAL

Church Congress Reports

CLIFFORD P. MOREHOUSE

Reflections on Our Progress in the Catholic Life

CHARLES L. DIBBLE, D.C.L.

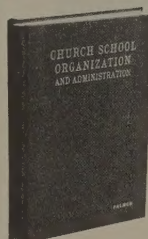
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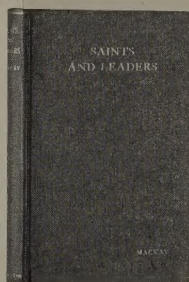
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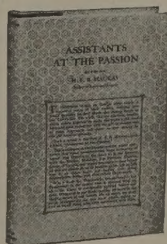
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The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, MAY 10, 1930

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EDITORIALS & COMMENTS

A Very Necessary Undertaking

"There is nothing that contributes so much to the unpopularity of a president as a loss of jobs and the tightening of the belt around the waist. A good many are at least temporarily discontented with him (Mr. Hoover) because he has not performed the miracle of keeping prosperity up to the high point. Others still have become at least indifferent to him because on the human side he is to them disappointing; he doesn't dramatize himself; he is not a dashing person like Roosevelt, or an amusing, hard-headed rural philosopher like Coolidge.

"He lacks the gusto which the American people like in its presidents. He takes the presidency as a tremendous job. The public would rather see him do his work with a turn of the wrist. He does not laugh. He is buried in a mountain of facts and reports. Blue prints are alien to the temper of the American people. The public impatience with his commissions is significant. The people like their presidents to know every thing instinctively.

"Fortunately the reaction against the administration has come early. The business depression seems to be righting itself. His keen knowledge of the business of government should count for him in the end."

("Hurdles For Hoover."—*Colliers' Weekly*).

LET us devoutly hope so. If Mr. Hoover is correctly described in the foregoing quotation—if he takes the Presidency as a tremendous job, if he delves into facts and figures, and studies reports, and appoints commissions to ascertain the exact truth about debated issues, and if he has a keen knowledge of the business of government—it would be tragic if it did not count for him in the end, and it would be singularly unfortunate if it did not begin to count for him right away. But the tragedy would not be that of Mr. Hoover. It would be the tragedy of the American people. It would spell the decay—at least the temporary decay—of democracy in the world's greatest republic. It would mean that we had less political horse sense than the British electorate. For they keep their political quick-turn artists like Winston Churchill and Lloyd George, distinctly subordinate to men of diligence and common sense who lack the flair for the spectacular, men like Mr. Stanley Baldwin and Mr. Ramsay Macdonald and Mr. Snowden.

We do not know whether the characterization of Mr. Hoover is true or false. We give him credit for a sense of humor, even if he is not a political buffoon in high office. We do not know whether the picture of Mr. Coolidge is fair or unfair, and, as this journal has no

connection with any kind of party politics, we are not concerned. Mr. Hoover is no part of our responsibility. But we are deeply concerned with the portrayal of the electorate. We hope it is not true. We believe that even if temporarily led astray, the American people will react, and will appreciate the President's "keen knowledge of the business of government and his unusual spirit of public service."

We do indeed believe this. But we are by no means easy on the subject. And we think it should concern all citizens who take their responsibilities seriously—and therefore it should particularly concern all Christian citizens. The municipal elections, and the qualities deemed necessary to victory in municipal elections, do not inspire confidence. It is trite to say that one must not judge America by New York or Chicago. Quite so—but the political characteristics of these cities tend to reproduce themselves in all our cities as they grow larger. The population is becoming increasingly urban. It is not only that the drift to the cities from the country continues, but rural life, with the automobile, the radio, and standardized fashions, is ceasing to have its own special customs. It is conforming to the type of life created by our large cities.

THE fickleness and instability of city populations has been a subject for the cynicism of the cultured for countless generations. It has been a fact in history. But it was always the fickleness of the illiterate mob, the mob who wanted bread and the circus, food and amusement. Our government and our free institutions are built upon the basic assumption of an intelligent electorate. Universal suffrage postulates universal education. The United States has been the great leader in giving the benefits of education to all her people alike.

If therefore the author of the article in *Collier's Weekly* comes anywhere near the truth—if it is true that a President with a keen knowledge of the business of government and an exceptional spirit of public service is going to be handicapped because he is not "an amusing, hard-headed rural philosopher," because he does not "know everything by instinct" but patiently digs out the facts, because he does not do things with a "turn of the wrist" but labors conscientiously to fulfill the duties of the high office to which he has been elected: if it is true that this is to spell unpopularity

and that the best he can hope for is a favorable reaction later on, then it is time for us to investigate the character and type of education which is being received by our people in their formative years.

OUR own opinion is that the public and private schools are doing their job better than it has ever been done before. We say this quite deliberately and are aware of the complaints from colleges that students arrive having passed through high school without having even acquired the habits of study. It may be that the colleges and the universities are also doing a good job. We do not attempt to evaluate it here.

What we are concerned to point out is that public and private schools, and the vastly overworked teachers, are not only expected today to do their own work, but also to carry the additional load of the work which the parents, society, and too often the Church should contribute to the education of childhood and of adolescent youth. The break-down is neither in the public nor in the private schools. It is in the home, in the social environment of the child, and in the Church.

Let it first of all be recognized that the school is one and only one of many factors which go to make up the education of the child. There are the home, the social group, the Church, the various "agencies"—Y. M. C. A., Y. W. C. A., Scouts, Camp Fire Girls, etc. There are the amusements of our day—the radio, the moving picture, the concert. There are the Magazine Features, the "Funnies" (daily and Sunday), the children's monthlies. All these and a host of other influences are at work on the life of the American child of today. The school is asked to bear the responsibility for all the other factors—it controls none of them. The family—which could control them—does not care, and when it does care it is not adequately informed.

It is a mere commonplace that we live in an age of unrestrained luxury and a delirious love of pleasure. The danger lies in the ease with which youth can gratify its slightest or its most extravagant whims, the accessibility of luxuries to boyhood and girlhood. Instead of learning habits of perseverance, self-sacrifice, and the endurance of hardness our boys and girls become engulfed in the standards of the society round about them, they are taught "to have a good time while they are young." Before they ever enter college they have acquired the whole mental attitude involved in making enough credits "to get by" and so graduate from high school.

THE whole attitude towards life which is presented by the movie, by the comic strip, by almost every form of amusement, tends to render inoperative or to paralyze any sense of personal civic and moral responsibility on the part of the child which may have come about as the result of the conscientious efforts of the public and private school teachers. The home and the Church are primarily charged with the development of the child's moral and religious life. They not only fail, they stand by largely and do nothing while the efforts of the already overburdened teacher are brought to naught by the commercialized amusements and lax social life of our day.

There are, of course, exceptions. There are always the thousands who have not bowed down to Baal—homes which are a source of pride and joy to all who know them, and parishes where religious education is a reality.

But there is a vital and pressing need that the Church shall set two great tasks before her, the reawakening of the sense of parental responsibility every-

where, and a re-consideration of all that is involved in the religious education of the childhood and youth of the Church. The attacks on the religion of Jesus Christ are so subtle and insidious today that childhood is unconsciously affected at a very tender age. The whole idea of the moral responsibility of the individual is under fire, and youth becomes very quickly conscious of all of this. This Church made a real effort some years ago with the promulgation of the Christian Nurture Ideal. There we seem to have stopped. We need a quickened conscience on the whole subject of Christian education and, also, a careful evaluation of the aims, the methods, and all the factors involved, including our Sunday schools, but by no means confined to them. There is a big work before our Departments of Religious Education—national, provincial, diocesan. We also need to have the whole body of the Church, bishops, priests, and deacons, seminary authorities, school and college boards, and our communicant membership, awake to its immediate and commanding necessity.

IT IS difficult to follow the changes made through reorganization in the Missions House, though the story of changed personnel is told in the report of last week's meeting of the National Council, printed in this issue.

Changes at the
Missions House

Each of those who has resigned has done good work; each will be missed and none of them can easily be spared. Bishop Burleson, without giving up his missionary episcopate, becomes a vice-president in general charge of the Departments of Missions, Religious Education, and Social Service, the executive secretaries of each of these continuing in immediate charge of their respective departments unchanged. Dr. Wood's department, hitherto that of Missions, now becomes Foreign Missions and a new Department of Domestic Missions has the Rev. Frederick B. Bartlett as its head, Dr. Carroll M. Davis retiring.

Bishop Perry, Presiding Bishop, and Bishop Burleson, Vice-President, are reported to have declined salaries from the national Church, retaining only their salaries as bishops, and such amounts for expense in connection with their new offices as may be required. This is generous of both of them, but the generosity must be considered as applying to the short term of office only, expiring for both of them at the next General Convention. Neither bishop would be justified in resigning his episcopal jurisdiction for a term at the Missions House of scarcely a year. For a permanency it is right that there should be adequate salaries attached to these offices, with a presumption that their incumbents will reside, at least during much of the year, near to their national offices. The constitutional requirement that the Presiding Bishop must be the bishop of a diocese may prove unduly onerous, and require modification. We have no right to require of any bishop an unreasonable amount of work and of worry and we fear that that must be the inevitable result of the present requirement. Neither is it right to permit a single diocese to pay the salary of the Presiding Bishop, except possibly as an emergency measure for a fractional part of a term.

We earnestly hope that this reorganization may prove to be for the betterment of the work of the Church.

Bishop Perry enters upon his new work with a thorough knowledge of all that it involves and with the enthusiastic sympathy of the whole Church. We trust he may be very successful in it.

WE learn with regret that, following upon the Velasco trial, the Bishop of Lexington has deemed it necessary to resign his jurisdiction. It rests with the House of Bishops to accept or to decline to accept the resignation. Bishop Abbott's brief episcopate—less than a year in extent—has been one of fruitful labors and we hope that it is not to be brought to a close.

It appears to us that the primary wrong in this case was in ordaining a man to the priesthood on the strength of a promise that he was asked to make, when, without that promise, he would not have been recommended to the Bishop for such ordination. To require the promise was clearly uncanonical. It does not follow that the priest was justified in breaking the promise, and we express no opinion upon the extent that expunging a statement of fact from the records of the standing committee could be interpreted as nullifying the promise. The whole case is a sad one, and the court obviously gave the benefit of a doubt—as every court is bound to do.

The case has been adjudicated and we doubt whether, under the general canon, it can be appealed to the provincial court of review, unless the defendant priest, having been convicted on one count, shall wish to appeal from that conviction.

But we exceedingly hope that, whether the judgment of the court was in accordance with the testimony or not, the Bishop may not feel impelled to insist upon the acceptance of his resignation.

ACKNOWLEDGMENTS

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HOUSE OF BISHOPS MEMORIAL TO BISHOP ANDERSON

To the Editor of The Living Church:

THE following Minute, prepared by a committee of the House of Bishops specially appointed for the purpose, has been spread upon the records of the meeting of the House held in Chicago on March 26, 1930:

"The House of Bishops, meeting in Chicago on the 26th day of March to elect a successor to the Rt. Rev. Charles Palmerston Anderson, D.D., LL.D., late Presiding Bishop, cannot adjourn without spreading on its records an expression of its sense of loss not only to this House, but to the Church in the death of Bishop Anderson. It is needless to reiterate the many and deserved eulogies already pronounced. No words that we might utter, no praise we might bestow, could add to the luster of his outstanding personality, his great gifts of heart and mind. Rather we would render our hearty thanks to God for the life and work of this His servant, whereby the cause of Christ and His Church has been promoted and another example given to the world of the beauty and fruitfulness of a Christian life. We miss his presence; we are the poorer through the loss of his counsel and fellowship. Our prayer is that in the Paradise of God, in the fuller vision of the Master whom he served here on earth, he may continually grow in the love and service of his divine Lord, and that our Heavenly Father will bring to his bereaved family that consolation and peace which flow from the knowledge of a task completed, a victory won.

"May he rest in peace and may light perpetual shine upon him."

CHARLES L. PARDEE,
Secretary of the
House of Bishops.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

QUIETNESS AND CONFIDENCE

Sunday, May 11: Third Sunday after Easter

READ Isaiah 30:15-18.

WE ARE living in a very active stage of human history, and the activity presses upon nerves and heart and leads to a condition wherein self-control is lost. Physical activity affects both mind and soul, especially if it is unnecessary. Only trust in God and a constant communion with Him can save us. Quietness and confidence can come only when we refuse to be excited, knowing that we are under God's care. Sometimes it is necessary to exert our power of will and refuse to be hurried. The regularity of nature, the greatness of God, the example of Christ, can all come to our relief, showing us that we are children of a kind, heavenly Father, and that His strength will be given freely when we ask. Above all, we must hold fast to the things which cannot be shaken (Hebrews 12:27), God's love, the grace of Jesus Christ, and the comfort and guidance of the Holy Spirit.

Hymn 215

Monday, May 12

READ Psalm 37:1-9.

LOVERS of the Oratorio of *Elijah* will recall the beautiful contralto aria, "O Rest in the Lord," and particularly the pause upon the word "Wait" at the close. It seems to bring a calm to nervous fear which is inspired. Trust suggests waiting, but a waiting which is assured of final good, and it calls for physical mastery as well as spiritual strength. We wait for salvation (Micah 7:7), for it will only come in fulness when God sees that the time is ripe. Granted the loving and infinite wisdom of God and all else of patience follows. We can find rest in prayer, in the Holy Communion, in reading God's promises, in a declaration of faith. Often when we are perplexed and driven by many forces, if we would seek a solitary place and repeat aloud the Apostles' Creed slowly and reverently, great peace and trust would follow. It is like opening the door after a storm and inhaling the air washed clean by the rain.

Hymn 403

Tuesday, May 13

READ I Thessalonians 4:9-12.

ST. PAUL evidently thought that quietness demanded an effort. The Christians in Thessalonica were to "study to be quiet," and then "to do their own business." Perhaps they were too apt to think of other people and neglect their own spiritual life. Indeed, he speaks again of some of them as being "busy-bodies" (II Thessalonians 3:11). There is a temptation to be critical and meddle too much in the affairs of others. We are to think of others indeed, but not as prying into their affairs while we fail to rule our own. It demands grace to be quiet. There are many things that stir us up. Even in our desire to help we may err in losing charity and sympathy. Mutual service calls for mutual forbearance. Calmness of spirit and speech can accomplish far more than accusation.

Hymn 384

Wednesday, May 14

READ I John 3:19-24.

CONFIDENCE in God—that is a high and fine expression of faith. It implies definite assurance, knowledge that cannot be questioned. So St. Paul cried, "I know whom I have believed" (II Timothy 1:12). There used to be a grace called "Assurance," which we have neglected perhaps. "Be ye sure" cried David (Psalm 100:3), and Isaiah used the word "surely" in one of his most tender prophecies (Isaiah 53:4). Christianity is a great truth and we can rely upon it. We dishonor God by our doubts and fears. Quietness is associated with confidence. And then we learn that God in His love trusts us,

has confidence in us. His reliance upon the character of Job is one of the finest messages of that Old Testament book. If I think of God as having faith in me it at once makes me brave and calms my trembling confession.

Hymn 394

Thursday, May 15

READ St. Mark 6:30-32.

IT IS quite right to seek rest for our bodies since the Master set us an example. We need at times an actual isolation that the mind may gain balance and the spirit find calm. What blessed hours those must have been when the Twelve were alone in some quiet place with Christ! But we also can have such hours. Our private devotions can be with closed door (St. Matthew 6:6). Also we can be "alone in crowds," as we meditate and lift up our hearts in prayer. The nightly rest brings us very near to the Infinite. "I will both lay me down in peace, and sleep; for Thou, Lord, only makest me dwell in safety" (Psalm 4:8). And again the Psalmist says: "He giveth His beloved while sleeping"—that is, He poureth strength into us while we sleep. There is a devitalizing of the body when we relax, and trust and reason unite to calm our anxieties.

Hymn 334

Friday, May 16

READ St. Matthew 11:28-30.

THERE is a quietness and confidence found even in active service and in cross-bearing when the heart is full of love for God. There was a wonderful peace in the Master's life and even in His sufferings; we feel it as we read the story reverently.

There is a certain nobility in the rest which comes, like the rest of Christ, through consecration. Work without weariness implies the love of toil and also the glad giving of self that good may result. Jesus Christ was never tired. His divine mission included exaltation, and He who laid down His life and took it up again had the vision of countless multitudes of the redeemed. If we can conquer worry in the consciousness of noble service in and with and for Christ there will come a quietness and trust which He will give, a portion of His own holy and loving strength.

Hymn 378

Saturday, May 17

READ Revelation 14:12, 13.

WE THINK and sing of the rest in Heaven. There quietness and confidence will find their perfection. And yet we must remember that even in Heaven there is blessed activity; for God, who is love, has the holiness of work which is the life of love. We shall find relief from the strain of human struggle and the pain of earth's unrealized ideals; but we shall enter into an eternal life of growth, and who can measure the delight of being God's messengers in the great and unbounded universe of His dominion! "Their works do follow them," cried the voice from Heaven; but may not that refer to service prepared as well as service reviewed? The confidence of the redeemed will be so perfect that, free from doubts and fear, they will go from strength to strength in that fellowship with the glorified Christ which will be a part of the joy of eternal living.

Hymn 507

Dear Lord, do Thou give me quietness and confidence, that in my service I may be strong and in my trust find true rest. Daily would I seek Thy nourishing grace, and in loving Thee find the joy of toil. For only with Thee and in Thee can I really live. Amen.

SOME think to sail across the sea of life as fair vessels, bearing a full cargo of good works. They do not see that we must of necessity, one and all, be shipwrecked upon the Rock, which is Christ, for without Him we can do nothing. "God builds up the shrine within us of His workmanship from the day in which Jesus is received. With the old nature He can have nothing to do except to deliver it to death: no improving can fit it for His purpose. There must be a *new creation* [R.V. margin, *the new man*] to be the vessel that can contain the Divine life."

—*The Healing Church.*

ANGER

CANDOR compels one to admit that groups of Christian believers occasionally become the puppets of their angry passions. An error of a person or the attitude toward a policy gets beyond the domain of careful analysis, becomes "personified," and a congregation or a synod, or a denomination "takes sides." There may really be two sides, and the opportunity for differences of opinion. But when the separation into parties reaches a stage at which those engaged lose sight of justice and principle; when each one's own group is entirely correct and their opponents are completely wrong; and when one side plans to take advantage of the other by stealthy scheming, by trickery, and by malicious lying, then wicked anger is in control.

The rapidity with which group strife can wreck an enterprise, the extent to which wrath will change high and good motives into baseness and degeneration; the way in which passions cut through friendships, partnerships, and even family stability, all testify to the wickedness that is in control. "By their fruits ye shall know them." One could expect that the destruction caused by angry disputes would show the evil that is in action. Apparently blindness is also caused.

At times an individual yields himself to this weapon of Satan to a degree that is the equivalent of demoniacal possession. Such an one apparently gives himself to a lust for vengeance so completely that he will violate his own sacred promises, defy his best and most interested friends, shatter all that he has accomplished prior to the admission of anger, and expose to destruction what others have wrought. As the Malay Mohammedan is said "to run amuck," that is, to seize a deadly weapon and rush madly into crowds and slay them, so an anger-consumed individual permits himself to thrust accusations and acts of injury into all that he should cherish and upbuild. It is perhaps due to the devil's suggestion, that such an one beholds in his mirror a person persecuted and maligned. He wraps a martyr's garment about his passion-possessed soul. It is pathetic to a beholder.

One does not like to contemplate an outbreak of anger in a church. The Church is the body of Christ. One thinks of that brutal Roman soldier who coolly thrust his spear into the Master's side to prove whether or not He was dead. There is a sort of parallel when the angry Christian or the angry group of Christians casts the deadly weapon of partisan wrath into the side of the fellowship of believers, but with less excuse. They may not consciously aim to kill, but they will shout with mad approval when the "body of Christ" is made a mockery of hate and strife in its community. "Everyone who is angry with his brother is in danger of the judgment," Jesus said. Christians are thus cautioned by our Lord against this terrible antagonist of faith, unity, and love. We feel constrained to write about it. The followers of Christ must not give a place to wrath in their conduct. Those whom anger is tempting and driving should exercise this dangerous enemy of their fellowship with God. Otherwise they must render an account of their deeds, and unrepentant, such an accounting will lack the merciful intercession of the Saviour. It is a fate terrible to contemplate.

—*The Lutheran.*

THE DECLINE OF RELIGION

YOU HEAR A great deal in these days about the decline of religion. It is a foolish saying. Some forms of religion have declined, and we can well spare them. But religion itself will never decline while man faces the riddle of his own existence, nor so long as man asks himself the question, What is the meaning of my life? Science can scour life from end to end, and describe and analyze it to her heart's desire, yet there will be left over inexplicable remainders, and the question of significance is left unsolved. Down to the end of time reflective man will ask himself, What doest thou here? While life poses the questions she puts to us, while from within itself, as a material phenomenon on this planet, life can develop no better theories than that we are accidents or mechanisms or animals, religion need never fear for her own future. When all the facts are in and all the knowledge possible is compassed, we shall yet find ourselves infinitesimal atoms upon one wandering island in a limitless universe, beset with the mystery of the stars above and the moral law within, as Kant said. We want to live bravely and well here and now, and we do not want to be snuffed out like candles at the end. Life is a mystery. Without religion, life is an insoluble mystery. With religion it is a mystery with a clue. And sane, rational man will never give up that clue till he gives up his reason. We are, as Baron VonHugel said, like children out in the dark with one candle: and that candle is faith in God.

—*Calvary Evangel.*

The Church Congress

By Clifford P. Morehouse

Charleston, S. C., May 2, 1930.

CHARLESTON welcomed the Church Congress on Tuesday evening with warm sunny weather that was a real treat to those of us who came from the chilly early spring weather of the north. And the welcome given to visiting delegates by what Charlestonians quaintly call "America's most historic city" was no less warm and bright than the weather.

Some 500 persons attended the opening meeting in Hibernian Hall, necessitating for the first time in the history of the Church Congress the "Standing Room Only" sign. Most of the clergy of the Carolinas were present, together with a number of visitors from the north and east, and a large local attendance. All of the sessions were harmonious, and except on Thursday morning there was comparatively little debate.

The Rev. LORING W. BATTEN, D.D., opened the Congress with a tribute to the memory of the late Bishop Slattery, chairman of the Congress for many years, and introduced the Rt. Rev. A. S. Thomas, D.D., Bishop of South Carolina. BISHOP THOMAS gave a brief address of greeting and welcomed the visitors to the city and diocese.

MARRIAGE AND REMARRIAGE

THE Prayer Book specifies three conditions of Christian marriage," declared the Rev. JOHN RATHBONE OLIVER, M.D., Baltimore psychiatrist and professor of the history of medicine at Johns Hopkins University, opening the first night's discussion of the question, "Ought the Church to revise her position on Marriage and Remarriage?" "First, marriage is a life contract between two Christians, which must be entered into reverently, advisedly, soberly, and in the fear of God. Secondly, it must be in accordance with law; and thirdly, certain impediments can invalidate the contract, though nothing can dissolve it except death."

It is in the second and third of these conditions that Dr. Oliver believes the position of the Church is weak. "The statement of law implicit in the marriage service requires courts to interpret that law. The recognition of possible impediments requires a legal means of determining what those impediments are, and interpreting them in terms of specific cases. Yet our Church makes no provision for the establishment of such courts." The American aversion to ecclesiastical courts, Dr. Oliver admitted, is hard to dispel, but there is, he emphasized, no real reason to be antagonistic to them.

From his experience as medical adviser to the Baltimore courts, Dr. Oliver pointed out that fifteen years ago he might have looked into courts dealing with such cases as burglaries and holdups, and found there hardened criminals of mature age awaiting trial. Today the situation has changed. It is the usual, rather than the unusual, to find mere youths awaiting trial on these serious charges, and in the vast majority of these cases their plight may be traced directly to broken homes where there has been desertion by father or mother, divorce, or separation.

In the court of domestic relations, which has been formed for the purpose of dealing with marital failures, Dr. Oliver said that he found a surprising range of answers to the question of why the ill-fated marriage had ever been contracted. Some say they married to get away from crowded and unhappy home life; others "for fun"; still others for material gain.

"The old ways are usually best," Dr. Oliver declared in conclusion. "Just because not many men are holy is no reason to give up the ideal of holiness. Just because some men and women are unfaithful is no reason to give up the old Catholic ideal of Holy Matrimony as a sacrament. We must set up before our people the ideal of Christian marriage as a sacrament and a contract to be entered into reverently and dissolved only by death. We can revise the canon law of the Church on this subject, but we have no right to revise the law of God."

"For the Church to maintain a standard which is based on a two or three thousand year old philosophy, sociology, biology,

or religion is anachronistic and unworthy, not to say blind and stupid," began the Rev. THOMAS F. OPIE, D.D., of Burlington, N. C., in a paper which bristled with statistics and denounced the Church's present position as un-Christian because it makes of adultery the only "unpardonable sin." "Why," he asked, "should the Church look upon the matter of divorce as a sort of unpardonable sin and practically excommunicate the divorcee, refusing remarriage for all causes save one? I am inclined to agree with the opinion that woman might look with less trepidation, if possible, upon marital infidelity on the part of man than upon a habit of cruelty or a lust complex toward herself. Indeed, I can conceive of the woman justifying herself more readily in seeking divorce on the grounds of repeated brutality, ungovernable temper, overbearing egotism, mild dementia, or maladjustment than on the grounds of unfaithfulness."

The exercise of every possible care in marrying people, together with education in matters pertaining to married life and the whole sex question were advocated by Dr. Opie as remedies for the present unhappy situation. "And the Sanctity of Marriage Association," he added, "should give place to a Sanity of Marriage Society."

"Did Jesus mean His evangelistic rhetoric literally?" asked the Rev. Dr. WILLIAM N. GUTHRIE, rector of St. Mark's-in-the-Bowwerie, New York City. "Our Lord Himself made no attempt to put into practice the extreme paradoxes of His doctrine," he said, observing that His teaching on marriage was in the same class of ideals as "love your enemy, non-resistance of evil, no loyalty to parents as such, hating father and mother, letting the dead bury their own dead, giving to all who ask, selling all to give to the poor, paying tribute to the stronger enemy nation, engaging in no litigation, since desiring no judgment, making no provision for the morrow, and so reducing man's life to lower animal and vegetable ideals."

But only the insane, you say, would undertake to legislate such ideals, and only an unbalanced genius like Tolstoi would take these doctrines of our Lord literally. Very good; then why do so in the case of marriage? . . . Now if the Church condemns all the accepted inevitable compromises for marriage among the lowlier, looser, and weaker, does the Church thereby exalt and recommend her ideal, if she sincerely entertains one? What she does is merely to see that the unfortunate have no relief."

The remedy for the present situation, Dr. Guthrie said, was to "let indissolubility be conceived as a factor of the ideal—indeed, let us protest against such words as 'till death do us part' as suggesting a relatively cheap *terminus ad quem*. While we are at it, let us set upon an ideal as difficult as possible of attainment. . . . Then let divorce be granted—or rather let us say annulment (since the Roman terminology always attracts our Anglo-Catholic brethren)—without disgraceful social contagion, for all reasons that should have made marriage unlawful, had they been detected in time."

The three formal papers were followed by brief speeches from the floor, in the first of which the Rev. SUMNER GUERRY of Charleston pleaded for a strict enforcement of the canon against remarriage of divorced persons, with the elimination of the permissive clause for the innocent party in the case of adultery. The Rev. Granville M. Williams, S.S.J.E., of Brooklyn, took substantially the same view, but stressed particularly the importance of adequate education before marriage.

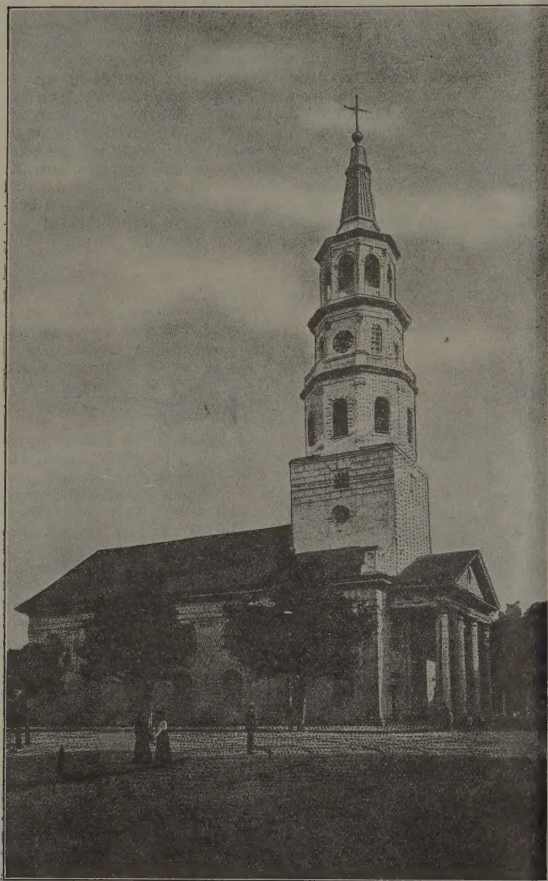
THE HOLY COMMUNION

ON Wednesday morning the corporate Communion of the Congress was celebrated in old St. Michael's Church, one of the landmarks of this interesting and historic city, by Bishop Thomas, and the Congress sermon, as printed in last week's issue of THE LIVING CHURCH, was delivered by the Rt. Rev. SAMUEL B. BOOTH, D.D., Bishop of Vermont. As on the previous day, the weather was warm and bright, and the service was well attended. The question for discussion in the afternoon was "Why do we value the Holy Communion?" and the scheduled papers were read by the Rev. Harry P. Nichols, D.D., and by the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado.

DR. NICHOLS observed that the Church values the Holy Com-

munion especially for five reasons: (1) because in observing this sacrament she is carrying out the command of Christ as given under peculiarly solemn circumstances at the Last Supper; (2) because it is an act of remembrance, making of a past fact a living truth; (3) because it is the renewal of a covenant, "the sacramentum of allegiance as Christ's enlisted soldier and servant"; (4) as an act of fellowship; and (5) as a spiritual feeding wherein "we come back to Christ to be refreshed, to be strengthened, to be sent forth anew."

Dr. Nichols' paper was carefully reasoned and spoken with feeling, giving one the impression that however much one might



ST. MICHAEL'S CHURCH, CHARLESTON, S. C.

differ with him in expressing the outward forms of devotion to our Lord in the Blessed Sacrament, here was a man who found in the Holy Communion a real means of grace and a trusting place with God.

"Hungry and thirsty," he said in conclusion, "the spirit comes to be nourished. Hunger and thirst of spirit are factors of worthiness for coming to the table of the Lord. Worthiness for the sacrament is not a sense of attainment but a sense of need. Distracted in busied lives, absorbed in material duties, cold in prayer and in God-consciousness, we come back to the table of our Lord, obeying the command of Him whose name we bear."

"The institution of the Holy Communion is the greatest event in history," said BISHOP JOHNSON. "Throughout the nineteen centuries since Christ sat at the board in the upper chamber with His disciples and said 'This do in remembrance of Me,' the sun has never risen but that the thing He said to do has been done somewhere."

To Bishop Johnson the Holy Communion appears as a unity of fellowship between man and God. Approaching the subject from what he termed the biological approach, the Bishop found the sacrament to embody the three vital elements that are necessary to any state of man—birth, nourishment, and adaptation.

"The Gospel was not preached nor was it written primarily for intellectuals," he declared, adding that "one of the great dangers of this historic Church is that of intellectualizing what is meant for the common people as well as for the intellectuals. . . . Christ did not die to satisfy the curiosity of the intellectual mind. I am sick and tired of being referred to science, and I decline to substitute the theories of men for the traditional faith."

Others who spoke briefly on this subject were the Rev. SAMUEL S. MARQUIS, D.D., who pointed out the danger of confusing the symbol with the divine truth for which it stands,

and the Rev. GRANVILLE M. WILLIAMS, S.S.J.E., who declared that he agreed with every positive statement about the Holy Communion which he had ever heard, and said that Anglo-Catholics might articulate their faith differently, but did not hold a different conception of the Blessed Sacrament from the positive beliefs of any other school within the Church.

AUTHORITY IN RELIGION AND MORALS

IF ANYONE expected to witness a display of ecclesiastical fireworks when the Congress reassembled Wednesday night for a discussion of the question, "What Authority Ought We to Accept in Religion and Morals?" he was doomed to disappointment, for this topic proved to be, on the whole, one of the dullest on the program, despite the fact that the two scheduled papers were thoughtfully prepared and were, in fact, very good expositions of the traditional Catholic and Liberal views of the subject of authority. Both of the speakers were young men, the Rev. S. Tagart Steele, D.D., of Baltimore, and the Rev. Beverley D. Tucker, D.D., of Richmond, Va. Both found the ultimate authority in the mind and will of Christ, but Dr. Steele emphasized the expression of this power through the guidance of the Holy Spirit in the Church, while Dr. Tucker stressed rather the individual experience of communion with God.

"We must realize that the Church is not founded on the New Testament, even though her teachings are most surely found therein," said Dr. STEELE. "The Church is founded on Christ, and the Church, by the guidance of the Holy Spirit, put out the New Testament as her book."

Dr. TUCKER, a clean-cut young Virginian who impressed everyone with his sincerity, warned against the acceptance of an external authority in religion and morals, pointing out that the Bible could no longer be regarded as infallible, nor could the Church alone. Rather, he said, the authoritative witnesses to the mind of Christ were threefold: the Bible, the Church, and individual religious experience—no one of them being innately infallible.

"Truth," he said, "is no longer conceived as a deposit handed down, for which we need an authoritative witness. Truth is rather a yet undiscovered kingdom into which we must seek to enter through experiment and research. The imagination is kindled today not so much through the guarantees of security that our moorings are safely made to the past, as through the explorations and adventures into uncharted realms."

Volunteer speakers on this subject were BISHOP THOMAS, who took the position that true authority was to be found in coordination between external authority and internal experience; Dr. BATTEN, who expressed his pleasure that there has been no hint of the "pernicious theory" that there is no real standard of authority in these matters; and the Rev. HENRY LEWIS of Ann Arbor, Mich., who endorsed Dr. Tucker's statements from his own experience.

And so a subject that might have involved acrimonious and heated discussion was dismissed with no friction and to the apparent satisfaction of all present.

ORDERS AND UNITY

IS EPISCOPAL Ordination an obstacle to Church Unity?" This question, scheduled for Thursday morning, caused more of a clash of views than any other on the program and brought some dozen or more volunteer speakers to their feet following the two scheduled papers by the Rev. Samuel S. Marquis, D.D., "Henry Ford's rector," of Birmingham, Mich., and the Rev. William A. McClenthen, D.D., rector of Mount Calvary Church, Baltimore. Dr. McClenthen's paper is printed elsewhere in this issue, so there is no need of summarizing it here.

"Episcopal ordination in itself is not a hindrance to a real and desirable form of unity," said Dr. MARQUIS, adding that "the real hindrance lies in the groundless theories and false implications which have become attached to it. . . . As Canon Streeter has so clearly shown, it has not the spiritual value, the divine sanction, and the magical powers which have been attributed to it. Neither the quantity nor the quality of its fruit, when compared with that of other ministries, supports its claim to superiority. . . . What is needed today is more emphasis on the spirit of unity and less on the mechanics of it."

"Believing that no lasting unity can come into being so long as the spirit of unity is not present, I would suggest as the first step toward a Christian unity that we extend to the laity and the clergy of other Churches those courtesies and privileges which men, claiming membership in a common brotherhood, should extend to one another. I would put those groundless theories which have grown about episcopal ordination to one side and attempt to realize through fellowship a higher unity with the disciples of the Master, regardless of the ecclesiastical fold in which they chance to be. I would advise going to the extent of practising that higher lawlessness which prophets in all ages have used to overcome priestly inertia and in breaking down those ecclesiastical restrictions which limit the free action of the spirit of God."

Dr. MCCLENTHEN'S paper followed that of Dr. Marquis, after which there came a perfect avalanche of five-minute speakers on both sides of the question. Bishop Johnson especially took exception to the statements of Dr. Marquis and of others whom he termed "negative dogmatists," asking them to "tell us what you want instead of criticizing what you have and offering nothing in its place." Admiral REGINALD R. BELKNAP

pleaded for loyalty to the episcopate; Dr. NICHOLS supported Dr. Marquis; Fr. Williams warned that the Church would lose its Catholic character and force out many of its loyal clergy and laity if episcopal ordination were abandoned. There were several other speeches, pro and con, and at 1 o'clock it looked as if the session was just warming up for an afternoon of heated controversy, when the benevolent chairman, Dr. BATTEN, interceded. Pouring oil upon the troubled waters with a few well-chosen words, he called attention to the fact that the Rev. Henry Wise Hobson was at that moment being consecrated as Bishop Coadjutor of Southern Ohio. And so those who liked bishops and those who weren't so sure they did, joined in praying that the newest bishop might be filled with apostolic grace, and sent him a telegram of congratulation on what one might think some of them regarded as a somewhat dubious honor.

How amusing we Episcopalians must seem to casual outside observers who are blessed with a sense of humor!

PROVIDENCE

THURSDAY evening was devoted to discussion of the philosophical question, "Can We Still Believe in Providence?" with the Rev. M. Bowyer Stewart, D.D., of New York, and the Rev. C. B. Wilmer, D.D., of Sewanee, Tenn., as the appointed essayists.

"Providence," said Dr. STEWART, approaching the subject from a technical and profoundly philosophical angle, "signifies a knowing, which includes what we call foreknowing, a planning toward a desirable outcome, and a taking of action to secure the success of the plan. All is planned means something different from all is caused, and is quite opposed to Things simply happen by accident. Divine knowledge is credible if we believe that God, as the source and ground of all that exists, possesses perfectly the excellency that His creation possesses imperfectly. . . . The providence of God then means God's knowledge of what in time is future, his plan for creation's success, and that His action is in accordance therewith, in which He ordains a sequence of causes and effects and affords to free beings sufficient help in every situation to enable them effectually to coöperate in the divine purpose."

Faith in God and in the providence of God has never been an easy matter, according to Dr. WILMER, who continued:

"Faith has always been a battle; rather a war of many battles. . . . Certainly faith did not come easily to the solitary Figure on the Cross who cried out in the bitterness of despair: 'My God, My God, why hast Thou forsaken Me?' It was through storm and stress that He passed to the peace of committing His spirit to God. For Christians it has been the outcome of that struggle in the Resurrection that has made it possible to believe in the providence of God.

Speaking of modern objections to belief in providence, Dr. Wilmer said that so far as science in general was concerned, it is sheer dogmatism and without warrant in fact that science can be said to discredit religion. He said that it is a mistaken view of the Bible that demands faith in that book itself; rather the Bible points us to faith in God.

Others who spoke briefly on this subject were Dr. GUTHRIE of New York, the Rev. CHARLES SHEERIN of Richmond, Va., the Rev. C. H. GOODWIN of Charleston, the Rev. DONALD ALDRICH of New York, and Dr. LOBBING W. BATTEN. Though each approached the subject in a somewhat different way, all agreed in reducing the matter of providence to an active faith in Jesus Christ, through whom the power of God is manifest.

(Concluded next week)

THE CROSS IN HISTORY

IN THE early days of the Church, when Christians were in a minority among the heathen, they had to exercise restraint in exhibiting any image of Christ, first because it might have been insulted, and secondly because of danger to the lives of those who possessed it. Thus it came about that they contented themselves with symbols, and among those found in the Catacombs are the fish, the vine, the dove, the ship, the anchor, symbolizing hope, the lamb and the good shepherd, the palm, and trees and flowers which represented paradise. Two of the earliest crosses in existence are the cross on the tomb of St. Peter, which was placed there by Constantine, and was seen in 1594 by several persons when the tomb was disclosed during restorations done to the church; and the cross on the tomb of Anicius Probus, which dates from about A. D. 395 and is also in St. Peter's. No figure of a crucifix is found in the Catacombs before the seventh or eighth century, but before ever a cross was carved or painted it was in use by Christians as a sign. "We Christians," said Tertullian, writing about A. D. 200, "wear out our foreheads by the sign of the cross." At their going out or coming in, at dressing or going to the bath, or to meals or to bed, they were wont to mark their foreheads with the sign of the cross. St. Ephrem, St. John Chrysostom, St. Cyril of Jerusalem, and St. Jerome all advocate the use of the sign at the beginning and end of most undertakings, as a preservative from spiritual and bodily dangers.—*American Church Monthly*.

IS EPISCOPAL ORDINATION AN OBSTACLE TO CHURCH UNITY? *

BY THE REV. WILLIAM A. MCCLINTHEN, D.D.
RECTOR OF MOUNT CALVARY CHURCH, BALTIMORE, MD.

THE answer to this question depends upon what is meant by Church unity and upon the spiritual significance of episcopal ordination. Unfortunately there is small agreement as to these points even among those most deeply interested in the problem. They are the subjects for debate, not assured starting points for further discussion. Consequently anyone trying to answer the question must begin by stating his conception of Church unity and his understanding of episcopal ordination, knowing, as he does so, that to expect full agreement would be optimistic beyond the experience of human nature.

Let us think, then, what Church unity should be. The first suggestion is that its primary consideration should be human beings, not a variety of ecclesiastical organizations. The leaders of the organizations are more vocal than their followers and it by no means follows that an agreement reached among leaders would command acceptance by the rank and file.

When we begin thinking about human beings, we must think of them wherever they are and as they are. We can survey the globe and find everywhere people who profess some belief in Jesus Christ. They are diverse by nature and their Christianity is colored by racial qualities, but all of them must be included. No country can be omitted, whether it be ancient Abyssinia or modern America. A conception of Church unity which leaves out the least of them ceases to be real.

Further, we find these people gathered into religious groups, more or less coherent; each having its ideals, convictions, prejudices, animosities; each organized in some fashion and giving allegiance to some central authority; this authority may be national or it may be as remote as Peking from Rome, but it constitutes a center of solidarity for the group. We call these groups the churches, and when the idea of Church unity comes forward, we begin wondering how the churches can be turned into the Church. Racial and historic divergences come to full bloom when they concern religion; this makes it even more essential that we do not forget the people behind the organized groups. Their authorities represent human beings, not abstractions. Yet real Church unity demands the inclusion of every group. None of the churches can be omitted. We cannot leave out the Church of Rome in its power, the Church of Russia in its present weakness, not even the little-remembered Jacobite Church of Syria. Unity requires them all; and it means not merely a combination of all the ecclesiastical organizations in the world, but a corporate life for the millions of individual souls who believe in our Lord Jesus Christ.

WHAT a staggering proposition! That there should be a corporate life which can be shared by an illiterate Chinese coolie and the professor of physics at Johns Hopkins University! Yet it is our Lord's proposition, and it brings us to the second suggestion as to what Church unity should be—namely, that it requires a supernaturally revealed faith common to all men. These two men, we imagine, have nothing in human things they can share; there is not one point of culture or civilization where they touch. The natural sphere furnishes nothing. The supernatural sphere does. It gives us God made man for man's salvation, who reveals sufficient truth about God for man's needs, provides power for a new life, establishes permanent channels to convey the truth and power, and promises the continued presence of the Holy Spirit to keep those channels to their purpose.

These things are not inventions of men, but revelations of God; they form the foundation for a common faith which can be held by every variety of human being. A corporate life can come out of that faith, but it requires that people believe the same things about Jesus Christ. There can be no corporate life when one man bows down to him as Lord and God, while his neighbor admires Him from a distance merely as a superman who is not quite God. The first will consider Christ's injunctions as imperative and final; the second will consider them subject to revision at human discretion. And their considerations will affect their conduct; life will not be corporate.

* A paper delivered at the Church Congress in Charleston, S. C., May 1, 1930. See page 43.

Also, the foundation of faith must have its superstructure; some of us are familiar with foundations on which nothing has ever been built. People must believe the same thing about the doctrines which issue from the facts about Jesus Christ. The common faith must extend from the fundamentals to their extensive subdivisions. Agreement on fundamentals is a long stride toward a common faith, but it does not reach the goal. Two men may agree that our Lord instituted Baptism, but there is no common faith unless they mean the same thing when they use it.

OUR third suggestion arises out of the idea of a common faith: it is that Church unity requires a common worship. For practical purposes, worship means the method by which human beings pay God the devotions due from creatures to their Creator. What this method is will inevitably depend upon the faith which animates it. Worship is the concrete result of what people believe. As such, it can be seen and heard and estimated; its significance is declared in its progress. Consequently it is the most impressive evidence of real unity.

The thought of there being a common worship in which every variety of human being can share is as staggering as that of a common faith. Nothing human will do; limitation to the natural sphere of personal ability militates against it. But the supernatural sphere can supply it. The Apocalypse of St. John gives us a symbolic picture of heavenly worship. Its center is the Lamb of God; the worshippers are "a great multitude which no man could number, of all nations and kindreds and people and tongues." Our Lord, who is the Lamb of God, has given Himself to be supernaturally present throughout the world in His Body and His Blood under the forms of bread and wine. His immediate disciples believed that He had enjoined them to do as He had done in this matter of bread and wine; they made such action the center of their worship, and all their descendants agreed with them for fifteen hundred years. There was a supernatural provision for a common worship, and it worked. It still works among the greater part of Christendom.

So, staggering as is the idea of a common worship, practicable for all human beings, it is not without precedent in experience. If we are bold enough to conceive the idea of Church unity at all, surely we may bold enough to think that that the picture of heavenly worship is meant to be made real on earth. Nations and kindreds and people and tongues can have a common center of worship in the sacramental presence of their Lord, regardless of human inequalities and racial divergences.

TO SUM UP these ideas of Church unity: it requires a corporate life of all the people in the world who believe in our Lord Jesus Christ, and that life made possible by a common faith and characterized by a common worship.

Such requirements, abstractly, are nothing more than would be demanded for united witness in any human endeavor, or in a united Mormonism or Mohammedanism. Without them human efforts fail and religions disintegrate. The life of the Church on earth is not dispensed from normal human conditions, but these requirements grow in significance and importance when it is realized that their subject-matter belongs to a supernatural sphere of divine revelation and institution.

When we turn to consider episcopal ordination, its spiritual significance is that God, who put His faith and worship into our world, has also put there a body of men to take care of these things; and He has arranged that their commission for their work shall be divine in its source and unmistakable in the eyes of men.

This commission is bestowed when a true bishop lays his hands upon a person qualified for the work of the ministry, in order that such person shall receive a particular endowment of the Holy Spirit for carrying out that work. The Holy Spirit is the divine source, and the outward act is both the means of bestowal and the public testimony to it. This keeps us in the supernatural sphere. We are not dealing with a human formula for admission into an association of preachers, but with the power of God in operation to create a steward of His mysteries. The main point is not personal qualifications, or human consent, but the conveying of the Holy Spirit by a divinely authorized person.

We have just described such a person as a true bishop. What do we mean by that? A true bishop is a man who has received the Holy Spirit for the work of his office by the laying on of the hands of links in that chain of similarly endowed men which reaches back to the Spirit-endowed apostles of our Lord. His work is that of a steward of a supernatural faith and worship; as such he must govern, but he is not merely a convenient governor. He is responsible for the preservation and the propagation of faith and worship, responsible for the be-

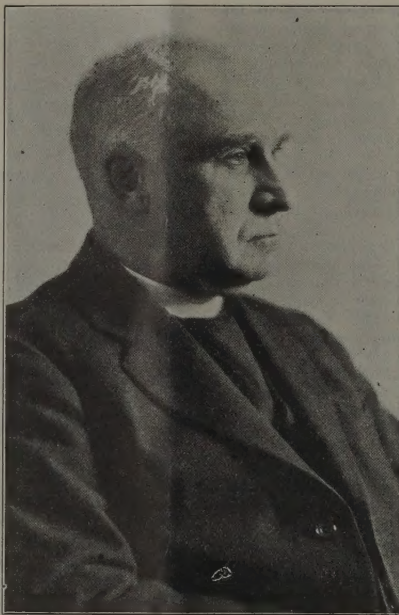
stowal of the Holy Spirit on others chosen for all or part of that same stewardship. He is linked to Christ, not merely by tactual succession, but by the succession of the Holy Spirit of which the other is the outward sign. The relation of his Order to the Church is as of a part to the whole; an integral part upon which the being and welfare of the whole depend; not an addition, not a matter of expediency, but a vital element in a living organism. Ordination by such a person is a continuance of the same divine operations which gave the world a faith and a worship.

IS, THEN, episcopal ordination an obstacle to Church unity? The answer is no; the Holy Spirit does not work against Himself. So far from being an obstacle it is a preservation of what unity there is.

It is a matter of observation that those sections of Christendom which have maintained episcopal ordination with all that it involves have not tended to division among themselves. These sections are by far the majority. They have kept a coherence—difficult sometimes, we must admit—but the point of coherence has been the bishop. Rome and Con-

stantinople, no less than Canterbury, have had trouble in holding their children together, but mostly they have managed it. In the East, differences are more political than theological. Among ourselves, we may differ, sometimes even acrimoniously; but the differences are in the family and we still kneel before the same bishop for our ordinations and communions. Considered in relation to each other, the majority sections are quite obviously parts of a common whole. They believe more of the same things; the similarity of their worship is recognizable. Such facts hold a definite promise for some future restoration of unity among them.

The sections of Christendom which have abandoned episcopal ordination are a minority of the whole and they have tended hopelessly to division and subdivision among themselves. They believe less of the same things. Emphasis on one or two points of faith has resulted in losing larger portions of it. Their worship bears no resemblance to that of the majority, and it has come to depend upon the versatility of preachers, not upon corporate action directed toward God. Now that some of these sections are trying to cure their fissiparous tendencies, they lack a rallying point such as bishops might have been at one time, and are trying to find one in formulas of a least common denominator. That seems rather a vain task, because some day all that was packed in the formula will have to be unpacked again and it will be just as different as it was before the



CHURCH CONGRESS SPEAKER

The Rev. Dr. William A. McClenthen, rector of Mount Calvary Church, Baltimore.

packing. A phrase so cleverly worded that opposing minds can accept it is not unity, but a concealment of disunity. Unity must be sought in faith and worship, not in words.

WHETHER episcopal ordination can at this time be a true rallying point for the minority seems doubtful. It cannot be successfully isolated from its context, because in a very real sense it is the focus of a whole system, and there is too much in the context which remains unacceptable. Acceptance of ordination without its context would no more lead to unity than do diplomatic formulas.

Also, it is because of the context that it would be futile on our part to minimize it. We would lose a vital element in the possibility of future reunion with the majority sections; and with the minority, we would get nothing but a change of battle-ground. Is the real difficulty our insistence on episcopal ordination or the whole body of faith behind it? If it were an isolated, neutral sort of thing, why all the bother? It rather looks as if ordination had emerged as a concrete instance, easy to get at, of many other deep differences in faith and worship. It has become a convenient battle-ground, upon which many lines converge; the severity of the battle indicates how deep are its causes. If, in a groping toward some partial unity, we should make exceptions about ordination, would even partial unity result? We think not; exceptions would not change any minds, nor bring people to believe the same things. Would not some other point emerge as a new specimen of differences? We believe that it would, and that we would find the same battle to be fought over again on another field.

Perhaps some word is desirable as to the validity of a part of the context we speak of. The apostolic authority of the three-fold ministry is sometimes denied on the ground that the documents during a period in the sub-apostolic times are not sufficient to prove it. But equally they are not sufficient to disprove it. The facts recorded are scanty and fragmentary; and after nineteen centuries of Christian history and influence, no human being can approach them without some sort of pre-suppositions. On what these are will depend the interpretation of the facts and the inferences drawn. One class will feel that the stream of definite tradition found as soon as historical information becomes adequate is a sufficient clue to the intricacies of the earlier period. Another class will refuse any such valuation. But it has been well said by Dr. Francis J. Hall that, "The truth is, that if the subsequently emerging Catholic tradition is disregarded, the evidence as to the origin of the Catholic ministry is too fragmentary to justify either Catholic or Protestant conclusions; and to insist upon disregarding the broad stream of early Catholic tradition is to preclude reaching any conclusion that can rightly claim finality. A similar disregard of tradition would leave us without sufficient basis for acceptance of the New Testament canon."

In addition to the value of tradition thus applied, there is the fact that the Holy Spirit was given to the Church. Are we to suppose that the Holy Spirit led the Church out of its preliminary, experimental stages into a mistake which went uncorrected for fifteen hundred years? And that when the correction was made, the majority of Christians remained uncorrected? It would be easier to believe that the Spirit never was given and that the development of Christianity was controlled entirely by human expediency. But believing in the Holy Spirit, we can also believe in the Spirit-guided, apostolic authority of the threefold ministry, and with that stands the conviction that no part of the Spirit's work can be an obstacle to the unity of the Church.

LIGHT—MORE LIGHT

THE UNIVERSAL cry of the world today is for Light—more Light.

And while this cry is heard more often as an appeal for greater physical knowledge, it cannot stop there, for man's higher needs cannot be satisfied with things temporal.

Even if the animal instincts seem to dominate his life, man knows that something more than these animal instincts belong to his being. Yes, and the best of worldly belongings do not satisfy him. He has a craving, the response to which cannot find its answer in the world's channels of business or pleasure.

Jesus Christ is the only satisfaction for these higher cravings of humanity, and He must enter every man's life to

enrich it. The Master has Himself declared this when He commissioned His disciples, saying: "Go ye into all the world, and preach the Gospel to every creature . . . make disciples of all nations—Baptizing them; and, lo, I am with you always, even unto the end of the world."

The mission of the Church in the world is to proclaim the Gospel of the Kingdom; and the Church's ministers are the heralds of the Cross. There must be no weakening of the message, as there must be no faltering of the messenger for, "There is none other Name under Heaven given among men, whereby we must be saved."

Jesus Christ, the same yesterday, today, and forever.

—Exchange.

ERNESTNESS IN PRAYER

BE DEADLY in earnest when you pray. Do not trifle. Reflect upon where you are. Never forget whom you seek. Come before Him with actual problems whether large or small that demand the solution He alone can give. Avoid hypothetical requests. Draw deeply on your own laboratory experience of need. Insincere prayers that slip carelessly across wayward lips never rise about our heads. With broken wings they pitifully hug the treacherous marshes, forever denied the adventurous glories of the upper air. "Our prayers must mean something to us," wrote Maltbie Babcock, "if they are to mean anything to God." Probe the inner depths of your prayers under the penetrating x-ray beam of crystal sincerity.

"Sincerity, as Jesus conceives it, implies that all thoughts and motives can bear the light."

—Exchange.

WHEN WE PRAY

WHEN WE PRAY we intentionally lay bare hearts to the Searcher of every hidden desire and secret meditation. He becomes the Customs Inspector for all our spiritual baggage. Smuggling with Him is unthinkable. He alone knows us through and through with a terrifying certainty. Despite all this He nevertheless loves unto the very end. Such knowledge is too wonderful for us. The slightest attempt at deception or insincerity of desire on our part, especially with such an One, is hazardous in the extreme. Through any such vicious insincerity one dare not prostitute this highest of all human privileges that prayer affords, that of vitalizing fellowship with the Unseen Friend. Repeatedly, one needs to be on his guard lest his lips might outrun the simple desire of his heart. Heart and mind and soul and hand must be united in unbroken fellowship together. "We may pray most when we say least," said Augustine, "and we may pray least when we say most." Do not commit the heinous sin against prayer, that of asking God to do for you what you frankly refuse to do for your next-door neighbor. Let your prayer life swing on the axis of your unquestioned loyalty to Him and the corresponding obligations you bear to those about you.

—Exchange.

THAT OTHER Disciple Who Saw and Believed. There is a charming simplicity and naturalness about all the gospel narratives of Christ's resurrection. They bring out in attractive realism the personal traits and characteristics of the disciples who doubted much before they were fully persuaded that Christ had risen from the dead. In this brief narrative, Mary Magdalene, true to her character of intense love and devotion, is the first herald of the news that the stone, or heavy boulder, was removed from the sepulchre and that its occupant was nowhere to be seen. This news brought Peter and John into action, and in haste they ran to the sepulchre, only to find it empty. A little touch in the narrative like that of youthful John outrunning Peter is most interesting and impresses us with its truth and realism. When they arrive at the empty tomb, what could be more natural than that Peter, the impulsive and always bold disciple, should without the least hesitation enter that silent chamber? And what could be a finer portrayal of John's devout and reverent spirit than his hesitancy to enter where the irrelevant and the thoughtless do not fear to tread? It is all so true of Peter's and of John's characters. First at the sepulchre, but last to venture into the silent chamber, how true that is of John. How little of that reverent and thoughtful devotion do we find in the Christian Church today! How little of it in many a pulpit, how little of it in many a pew! But the finest thing to be said of John was the conviction that Jesus was risen from the dead. How slow many of us are to believe until we actually see! We walk by sight rather than by faith.

—The Lutheran.

At the Consecration of Bishop Hobson

Bishop Coadjutor of Southern Ohio



(Photo courtesy of Cincinnati Post)

NEW BISHOP

BISHOP AND MRS. HOBSON

At Christ Church, Cincinnati, before the consecration.



(Photo courtesy of Cincinnati Enquirer)

AT BISHOP HOBSON'S CONSECRATION

Reading from left to right. Standing: Bishops Gravatt, Dallas, Jones, Davies. Seated: Bishops Atwood, Leonard, Vincent, Hobson, and Page.



(Photo courtesy of the Cincinnati Post)

CLERGY ENTERING CHRIST CHURCH

Part of procession at Bishop Hobson's consecration in Christ Church, Cincinnati. (Story on page 67.)



(Photo by Walingier)

NEW RECTOR

The Rev. E. Victor Kennan, curate at St. Mark's, Chicago, accepts rectorship of Grace Church, Freeport. (Story on page 64.)

News of the Church in Pictures



NEW MEMORIAL WINDOW

New memorial window unveiled during Holy Week in the Church of St. Luke the Epiphany, Philadelphia. [See LIVING CHURCH of April 26th.]

Reflections on Our Progress in the Catholic Life

By Charles L. Dibble, D.C.L.

THIS morning, as I all too infrequently do, I went into my parish church to say my prayers before the Blessed Sacrament. A boy was kneeling there, or crouching, his head bent low over the seat back in front of him. He looked up; but neither of us knew the other, and both of us continued about the business that brought us there. I sensed, rather than knew, that no ordinary trouble brought him there. I said a silent prayer for him; and I hope that he said one for me. I believe that he did; for I seemed to be strangely helped. In time I went out. He stayed there, praying.

The scene was unaccustomed; for though I had been often in the church on a similar errand, as no doubt others had been, I had never happened to find another there. I have been musing about it all day—two of us in the still church, with Christ. Each of us was there on his own peculiar and very definite business, individual yet united through that blessed Presence. This, it seems to me, is the essence of Catholic worship. I wonder why it should strike me as unusual.

Why is training in the normal, every-day Catholic life so neglected among us? We often hear it said that it is the Mass that matters. In a sense this is true. For the real presence of Christ in His Supper, that Bread from Heaven eternally renewed, gives the strength from which the whole life may grow. But, after all, our lives are lived for seven days in the week; and it were a poor religion that would confine God's grace to two short hours. I wonder whether the Catholic religion has taken hold of our whole lives?

It is just short of a century since the fathers of the Oxford Movement brought back our Church to a realization of its Catholic faith. In that time great progress has been made; in many things this Church has been transformed; in many things its example has influenced its sister bodies of the English race to approach more and more to the Catholic norm in the expression of the beauty of holiness. Yet I wonder that after a hundred years Catholic practice is still exotic. I wonder that people can still think that it consists of candles, or incense, or acolytes, or eucharistic vestments.

I wonder whether the bewilderment of the people does not arise because the clergy themselves are bewildered. Surely priests cannot mean what they say when they affirm the divine authority of the apostolic succession and defy such a moderate exercise of the *jus liturgicum* of the bishop as an inhibition against saying the *Benedictus* in the Mass; when they lay stress upon the value of traditional form in worship and run a perfect riot of individualism. They must be deeply mistaken in values when they can allow themselves to bandy words about "mumbling the Mass," or "declaiming the Mass," or "tarping," in connection with the Holy Mysteries.

It is not unusual in an assembly of clergy to hear someone boasting to the envy of the rest that he has been able to get his congregation to tolerate a "shortened form" of Mass at 11 o'clock. Which means, of course, that, the Table of the Lord being spread, His children are prevented from approaching. Now, to be sure, the Eucharist is sacrifice as well as sacrament, and in the re-presentation of Christ's eternal offering of Himself all present may join to their souls' edification. Yet Mass without communion misses its better half. It is no longer a partaking of Christ; nor, in its lesser but by no means unimportant significance, is it any longer a communion of believers with one another.

The question of fasting communion is not involved. This custom, while not primitive, is so ancient, so nearly universal in all branches of the Catholic Church, and so conducive to the reverent reception of the Sacrament, that it should be the norm of our Church. But why presuppose that, though a priest can fast until noon, a layman cannot? Far from being burdensome,

the longer fast makes for more adequate preparation and greater reverence and joy in the act to which it leads. There should be early Masses for the communions of those who are physically unfitted for the longer fast; and upon great festivals when the later service might be unduly lengthened, most of the congregation should be encouraged to communicate at these. Yet, in the main, I find myself in agreement with the Council of Trent when it said, "The holy Synod would indeed hope that at each Mass the faithful who are present should communicate not only in spiritual disposition (*affectus*) but also in sacramental participation of the Eucharist, that thereby the more abundant fruit of this most holy sacrifice might come to them."

After all, however, the Catholic religion is not a matter of an hour or two on Sunday, but is a way of living through seven days of the week. For the difference between Protestantism and Catholicism, cropping out in every aspect of the spiritual life and affecting not only theory but practice, is that, while Protestantism is subjective, Catholicism is objective. Protestantism leaves the individual largely to his own devices; Catholicism commends to him a well-defined regimen for gaining and keeping spiritual health. But, by and large, are we being trained in this manner of life?

Are our priests training us in the practice of the presence of God, the daily devotional life, the deep soil into which we must strike root if we expect for any long time to bring forth the fruit of good living? Are they teaching us that prayer is not merely meditation or communion with God within our souls, but also reaching out to God beyond and above ourselves, coming boldly to the Throne of Grace, in confidence that, if it be His will, He can turn the hearts of our enemies or stay the forces of nature? Are they telling us the power and value of intercessory prayer, showing us how to pray for others, living and dead, and how to ask others, living and dead, to pray for us? Above all, are they leading us to know the comfort and value of sacramental penance? Have we learned from them that, as the benefit is great if with a true, penitent heart and lively faith we receive the holy Sacrament, so is the danger great if we receive the same unworthily? Are we persuaded that the greatest assurance of penitence and amendment is willingness to confess our sins to God in the presence of His minister and receive through his mouth announcement of God's pardon? Are we trained to consult our priest as we would our physician and permit him to prescribe for our ailments?

I cannot forbear to relate two stories told me by a friend in a Catholic parish. Said he, "A lady of my acquaintance, who had been a Baptist, had, through her son, been led to be confirmed. When I congratulated her she said that she doubted whether she had been sufficiently instructed, because she did not know whether she should genuflect on leaving the chancel or on taking her seat."

"On another occasion," continued he, "after my young son had been confirmed it occurred to me to ask him what he had learned through the instructions. He seemed to be exceedingly well versed in the names and symbolisms of the various eucharistic vestments and the utensils of the altar. I then inquired if he knew what the Church required of him before every communion. He had not so much as heard that he was expected to examine himself, whether he repent him truly of his former sins, steadfastly purposing to lead a new life."

I make bold to repeat these stories because, while probably they are not typical, I do not believe them to be in any way exceptional. It is nothing less than shameful that the few priceless hours for instruction before confirmation should be frittered away. The lady in the story may have been at fault in failing to distinguish between essentials and details; but the point is that she would never have fallen into that error if she

had been properly instructed. It should have been made as clear to her as the noonday that, if we bend our wills to the King upon our altar, and if we revere Him in our hearts, our bodies may be trusted to reverence duly. The boy in the story may have been told about preparation for communion and failed to grasp it, although he seemed to have had no such difficulty about details of architecture and clothing; but until he *had* grasped this, the rector had no business to present him for confirmation.

The fashion now is to decry the days of the Protestant bondage of our Church. In my youth I was brought up in a parish of the old school, in which confession before a priest would have been regarded as a rag of popery. But I was not presented for confirmation until I had my Church Catechism with its solemn admonition about self-examination almost by heart. Once every month I heard it proclaimed: "Dearly beloved in the Lord, ye who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup." Now and then we were also admonished, "If there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other minister of God's Word and open his grief."

Having gained almost everything essential for which the Oxford Movement stood, would that we might have surcease of emphasis upon and argument about non-essentials. In celebrating the Eucharist the priest needs to recognize that he is not, like the Protestant minister, charged with responsibility for the form of the service, but that he is only a Voice, the voice of God and of His Church. If the *Gloria* is, in his opinion, misplaced, if the *Benedictus* is wrongly omitted, the responsibility is not on him, but on the Church, and it is not for him to assume to change it. Though there must still be differences between parishes with the Protestant viewpoint and parishes with the Catholic viewpoint, it would be a blessing if there were a Congregation of Rites that might produce some sort of uniformity in ritual and ceremonial among Catholic parishes. We are still so concerned about form that we cannot settle down to develop ordered Catholic living. We are too self-conscious to be normal.

THE Roman Catholic has a norm for worship and for his religious life. He grows into this naturally from childhood and it becomes second nature. He knows what is expected of him in matters of detail and the world knows what to expect of him. He can, for example, decline meat on Friday without offending his host or appearing discourteous, and no explanations are required. The Episcopalian, also, used to have a norm, recognized by himself and by the world, midway between that of the Roman Catholic and that of the Protestant. It was generally understood and expected that Episcopalians did or did not do thus and so. This norm was far short of the standard that we deem requisite; but it did at least make for stability and did furnish a climate in which higher life might develop without self-conscious attention to details. Now we have no norm and every man does what is right in his own eyes. The Catholic is obliged to make explanations continually. Instead of being a groundwork for the development of higher things, Catholic practice is regarded as a work of supererogation. The Catholic, especially the Catholic layman, is looked upon by others and, I am afraid, by himself, as unusual, pietistic, and just a bit crazy. Of course, we have had to depart from the old Protestant Episcopalian norm, and a certain amount of confusion has been inevitable. Until we are all persuaded of the value of Catholic practice, there must be two types in our Church. But the point is that we, as Catholic Churchmen, ought to come to reasonable agreement among ourselves and present a single and customary type, both for public worship and for private living, a type to which not only the clergy but the laity shall conform, which we shall command to ourselves and commend to others. This type will be, not Roman, nor Greek, nor medieval English, but will represent universal Catholic custom interpreted in accordance with Anglican ethos and in a form adapted to life in the present day.

American society needs Catholicism in the form in which we might offer it, and needs it urgently. Protestantism is becoming increasingly secularized and subjectivized. Its leaders hardly

know what they believe or what they want; but they are profoundly dissatisfied. Society in general has tired of having its own way. We might show it the way back to the normal Catholic life, if we had made any progress in it ourselves.

The scene that prompted these musings still haunts me. After one hundred years of emphasis upon the value of the Blessed Sacrament, I wonder why it should seem unusual that in a large parish church two worshippers should at the same time be saying their prayers before the altar.

FAILURE—A SOURCE OF INSPIRATION

FAILURE is a very bitter experience. The dread of it stifles ambition, paralyzes men's minds, and undermines their best efforts. It may drive untrained, sensitive souls to despair. But to lack the courage to risk failure is to have small faith in our Creator, our vocation, or ourselves. To be dominated by such fear is to accomplish little in this world of change and chance. It is probably to lose much by way of experience, discipline, and inspiration.

There are certain people so enervatingly cautious that their philosophy of life seems to reduce the most vital creeds, the most inspiring beliefs, to the proportions of a dull "perhaps." But these calculating minds of the "safety first" order generally escape one great trial—the devastating effect which failure frequently produces on those who are impulsive, reckless, and self-reliant.

To fail in some ambitious scheme, some cherished plan, over which we have worked and dreamed and struggled—to fail completely, without one gleam of that saving hope, which is born of faith in the over-ruling power of Infinite Wisdom—is certainly to suffer demoralizing loss. It is to lose a precious experience, to miss the inspiration of that moment, when we can most perfectly realize our own utter impotence, and God's Supreme Omnipotence. Without this faith in the Divine Power men court disaster in their simplest undertakings. Possessed of it, they need never know the real bitterness of failure. Its painful lessons will only throw a clearer light on the darkened path of duty, and inspire courageous souls to fresh ventures of faith and yet more heroic devotion. But there is needed the inspiring vision, the priceless gift of wisdom "to go down with them to the pit," which alone can save panic-stricken humanity from wreckage in the rough waters of despair.

One certain source of inspiration in the grim hour of failure is to be found in the lives of the saints. Among that shining company of human jewels are many lofty souls whose splendid failures have borne wonderful fruit in the service of their King, and have been an unfailing source of inspiration in their own lives. Countless self-surrendered men and women have passed through the dark valleys of disappointment and defeat to great heights of spiritual perfection. To study the story of their struggles is to discover one sovereign remedy for him who "is vexed with all things, who despaireth and hath lost patience."

But often the superhuman attainments of the saints seem too remote to be practical examples in our own dull, level lives. We want some more familiar models, living nearer to our own narrow rut of commonplace. We can find them close at hand. All round us, if only we have sense to recognize them, are twentieth century saints, whose faithful endurance in the discouragement of failure clearly reveals the victory won in their souls. Every day we may meet them, working out the eternal decrees and their own salvation, in office, shop, and factory—men and women whose whole lives breathe spiritual triumph in the face of apparent failure, who radiate hope "in the dimness of anguish," who refuse to recognize defeat. To watch them is an education, an education which is not complete till we have learned the secret source of their inspiration, the nature of their hard-won victories.

Failure produces its own peculiar pain of heart and mind. It is, therefore, part of the great mystery of suffering which can only be solved in the fierce light of the Sacred Passion by those who will stand at the foot of the Cross, and there learn from the tortured Victim the meaning of His own triumphant failure. It is the thwarted, rejected Christ, reigning from the scaffold of scorn, who reveals to baffled humanity the inspiring teaching that lies hidden in the testing trial of failure. In the stern school of Calvary its hard lessons are taught with absolute authority by the Master who carried out the stupendous scheme of the world's redemption amid a storm of opposition, derision, and abuse, and ended a life of unimagined suffering in the dire desolation of the great dereliction.

—The Church Times.

EVERY trial that we pass through is capable of being the seed of a noble character. Every temptation that we meet in the path of duty is another chance of filling our souls with the power of heaven.

—Frederick Temple.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

PRISON REFORM

[CONDENSED]

To the Editor of *The Living Church*:

THE ARTICLE on Prison Reform in your issue of April 19th by the Rev. Dr. Robert B. Gooden, Suffragan Bishop-elect of Los Angeles, is surely interesting and, perhaps, to many minds, convincing. Yet, for myself, I am forced to question the wisdom of publicly affirming that modern society is itself responsible for the evils we all deplore in our punitive administration. Dr. Gooden's words are, "Make the world safe for the evils of a society which makes men anti-society as it is." That is, society is making men anti-society. Is this quite true? Is this the whole truth? And is it not rather perilous to keep altogether out of view the part contributed by the individual—not seldom, in these days, giving himself over to all evil and going straight to the devil—and breaking the hearts of those nearest him in kinship? I believe it is a questionable policy to call convicts "unfortunate charges" only, and never to refer to them as being what they are—just criminals. The misplaced name begets misplaced sympathy—and when this finds expression, small wonder if the object of it thinks himself hardly treated and pours his complaint into any ear that will listen. On leaving Leavenworth prison, a few years ago, after a brief tour of inspection, I was accosted by a middle-aged man who was pushing a lawn mower. He was very officious in manner—and, as we were some distance outside the prison buildings—and as, of course, ordinary convicts today cannot be recognized by any distinctive garb or cut of the hair or beard, I did not at first connect him in thought with the prison inmates. But almost at once he volunteered the information that he was a convict but was hoping in a few months to be free by the activities of a near relative who had political influence. He admitted his crime and did not deny the justice of his conviction, but there was nothing of either modesty or self-restraint in his manner. It was plain to see he considered himself as my full social equal—and I then and there made up my mind that if this man were a typical representative of the class of wrong-doers taught to regard themselves not as evil men but as simply unfortunate men, I wanted nothing more to do with him till he should show some sign of true penitence. For I believe we can have no reasonable hope of any better order until we get all men, in prison and out of prison, to hate and detest crime. And I believe also we must make the rising youth of the next generation hate and detest crime too, if we are to entertain much hope for the coming years. It seems to me that what we know as prison reform has done some fearful work already in teaching our youth that crime is semi-respectable.

Dr. Gooden holds that the words "bars" and "cells" should never be used—though I don't know just what he would substitute. In the small New England city where I lived as a boy, "Water street" had acquired the worst possible reputation from its brawls and murders. The name was accordingly changed to "Front street." But in two years the latter name had as evil a repute.

Dr. Gooden says, "It is as important to have good prisons as it is to have good schools." Does not this statement need some conditioning? We must always have schools, but a state of society is easily conceivable where, with home influence what it should be and religious influence what it might be, there could well be no prisons at all. Indeed, I remember reading an eulogium by Doctor Edward Everett Hale, some years ago, on an important New England town. He praised the town for its beauty of location, for its educational facilities, for its multiplied charities—but, most of all, for its empty jail. . . .

Dr. Gooden complains that the convict today suffers beyond the terms of the sentence passed upon him by the Court. "He is getting what is coming to him and more too." "He was sentenced to have his liberty taken from him," but not sentenced to over-crowding—not sentenced to dwell in filth—not sentenced to eat badly planned meals, illy cooked—not sentenced to enforced idleness. But I am inclined to believe each one of these unfortunate conditions is implied, essentially, in the sentence of incarceration—which, I think, always makes specific mention of the prison where the sentence is to be car-

ried out. If incarceration in that prison means over-crowding, and filth, and poor food, and the rest, the presumption—the reasonable presumption—is that the judge knew these conditions to exist and that his sentence, at least by implication, involves the necessary endurance of these conditions.

I am exceedingly glad Dr. Gooden can declare he does not believe "in coddling prisoners" though I fear the paragraph in which he says this can hardly offset the general drift of his article which is that the convict ought to be regarded as the victim of untoward circumstances.

And, indeed, in my humble judgment it is the urging of this special view of late which has contributed largely to the development of our present social conditions—wherein a certain governor of a large western state reprieved two self-confessed murderers twenty-three times—each reprieve, as it was of necessity advertised, giving notice to every would-be criminal that he really need not fear the law. Yet we must all know the great thing we need to bring about better conditions today is to strengthen the sense of the inevitability of punishment in the criminal breast—to bring him actually to realize his punishment is part of his overt act brought on by himself. We can have no improvement till this is effected—and it is the indictment of prison reform, so-called, that it puts farther off the day of this consummation. Punishment is something to be apologized for. It is an impertinence and needs to be excused. On the contrary, punishment is a good thing, rightly regarded. . . . Some of us remember how an Irish governor-general, returning to London a number of years ago, was assassinated on the very threshold of his home. It was in the month of June and his murderer was in his grave in the second week of August. And then we may recall the dreadful Thaw case in our own country, and the case of Leopold and Loeb, and many another scandalous miscarriage of justice. To our shame we have to remember that a few years ago, in a single twelve-month, there were over 7,900 homicides in the United States. England proper has a population somewhat over half our own. Proportionately, then, England should have had somewhat over 4,000 homicides that year. And she had just 87. Of course the inexorable enforcement of criminal law does reduce crime. St. Paul says to the Romans, "The law is a terror to the evil-doer." Too many of our youth today find no terror in the law, regarding themselves but as victims. So they are taught.

No doubt almost everyone who gives attention to the subject entertains some views peculiar to himself. . . . For myself, I will venture to suggest it is the duty of every good citizen to do all he can to strengthen the sense of the inevitability of punishment in the mind of every would-be criminal. I believe the effect of the indeterminate sentence is bad—that when a man is convicted and sentenced to a prison term, he should serve out to the full his fixed term—barring the time allowed for good behavior. When I was about two, I learned that if I put my finger in the candle flame I was punished—not sometimes, but always. So I never put my finger back. God's laws are inexorable. And in nothing is His mercy more fully manifest. But man's laws sometimes work—and sometimes they do not. We, as good Christians, should do what we can to get them always to work, and so to abate restlessness and the sense of injustice in the criminal's mind.

And I am against dividing between several component members as of a pardon board the truly awful responsibility of final review and pardon. In such a body the sympathy of each one is readily excited, but that one feels only in a slight degree answerable himself for the reduction of a prison sentence. This thing is better done in England where all power is vested in the Home Secretary—corresponding to our secretary of the interior. The interest of the state comes first as, of course, it should. A notable case, in point, some years ago, was the case of Mrs. Maybrick—an American woman convicted in England of poisoning her husband and sentenced for life. Thousands in England and thousands in this country believed it a miscarriage of justice. An organization of American women was effected to secure a review of the case. In this movement the writer, Gail Hamilton, sister-in-law of James G. Blaine, was exceedingly prominent—and the offices of even our state department at Washington were invoked. But the Home Secretary

was adamant and it was years later before Mrs. Maybrick was given her freedom.

Still another abuse by our modern pardon boards arises from their rule or custom—invariable, I believe—of having before them the person of the convict himself, when considering any special case. It is inevitable that undue sympathy is often so excited—for the hearing is *ex parte*—and the security of society becomes far from the first consideration, as it ever should be. George Washington, conscientious and noble hero as he was, had to pass finally upon the sentence of Major André, pronounced by the court martial. Washington was Commander-in-Chief and from his word there was no appeal. But George Washington, although he was lodged in a house at Haverstraw only a few rods from the house where poor André was being guarded for those few last sad days, never once saw André. He feared he might weaken in the performance of his duty, for André had been guilty of no moral turpitude at all. When the day comes that something like the spirit of Washington infuses itself in the hearts of our judges and our executives and our citizens, we may hope for greater security for society from the appalling perils that now beset us—and then only can we reasonably hope to be free from over-crowding in our prisons.

Minneapolis.

(Rev.) LOUIS A. ARTHUR.

SUNDAY OBSERVANCE

To the Editor of *The Living Church*:

POSSIBLY THE "itching finger" of your correspondent, the Rev. E. Vicars Stevenson, in this week's issue of your paper is contagious. At any rate, I am moved to commend his stand on Sunday observance, for he brings out the point that Sunday is the *Lord's Day*, a point far too often neglected in treating the matter of Sunday observance. The Jewish Sabbath, the non-Christian's day of amusement, and the business man's day for catching up with his work, are all aside from the point. The Lord's Day must of necessity be a day devoted to Him, partly in His worship, partly in efforts for the advancement of His kingdom, and partly in works of charity and welfare for our neighbors as well as for the cultivation of our own higher natures, according to our ability and opportunity. Recreation is perfectly proper; but I fail to see how an hour spent at Early Mass followed by golf, fishing, joy-riding, bridge, and dancing can be called a day devoted to our Lord. And further, rest and relaxation that cause others to work on their rest day appear to me not altogether innocent. Again I am inclined to look upon the excitement of the ball game, the tenseness of the bridge game, or the exhilaration of the dance as dissipation of nervous energy rather than relaxation, although of course allowance must be made for differences of temperament.

One of the strong points of Christianity is that it offers opportunities rather than commands and prohibitions. So it seems to me that the answer to Sunday observance should lie in the answer not to "What must I *not* do?" but to "What *may* I do?" In other words, if one is looking for opportunities for using Sunday to the best advantage for the Lord, he will not be perplexed with what is or is not proper for the day. He is looking for the best way of spending it. Very likely this is visionary and rather impracticable, but I think it is the ideal we should have in view. At any rate it puts the matter of Sunday observance on a different plane, and it should make it easier for pastors and parents to meet the issue when it comes up. The clergy especially would do well, instead of weakly conceding the harmlessness of the ordinary amusements, to show the opportunities that are being missed thereby, I believe that they would gain respect thereby both within and without the fold.

Bonne Terre, Mo.

C. K. HITCHCOCK, M.D.

THE CATHOLIC CONGRESS

To the Editor of *The Living Church*:

ACCORDING to a bulletin of the Catholic Congress just issued, the committee on arrangements is apparently entirely composed of priests again, with not a lay man or woman in sight. Well, if the Congress considers itself a "conference of priests" this is no doubt all right, but I had been hoping the scope would be larger. For a committee of priests is bound to pick out topics that will interest themselves for discussion—the past Congresses' papers and talks were largely theology and apologetics. These discussions are, of course, important—vital, no doubt, for clergymen, and even the women can, no doubt, glean something here and there—as Ruth did in the fields of friendly Boaz.

But if the Congresses are to be an expression of the Catholic religion in the modern world, a general program would be better. There are so many important things facing us now—mental hygiene study, the marriage laws and those of divorce,

the moribund Sunday school and a substitute for it, children's Church education, protection for young people in large cities—these are the homemaking and homekeeping end of the Church—women's work and topics of public interest that yet would mean no state and Church interference. These things are one reason why I should like to see a woman or two on these committees.

The first few Congresses got away with theological discussions because the whole thing was a new idea, but if they expect to hold people and make them keep coming, they will have to be more socially vital in their programs. If our Lord were to appear at a Congress, I doubt if He would devote His time to metaphysical explanations or to historicity so much as He would talk of the Marys and Marthas who have to let their children run the streets while they earn their livings, to the other Marys with low wages whose way may be called the easiest but usually isn't, to the Tiny Tims who are worked to pieces by the Scrooges, to the rich whose consciences need waking, to the publicans and sinners He worked with and loved—and remade. There are so many things to do—why be afraid of the popular, the picturesque? Life was that to our Lord—a pageant of the people, individually and collectively. Let us be a little less erudite and respectable, a little more sympathetic and vital, less explanatory of the law, and more anxious to apply the love. Our Lord would not, I feel sure even from my limited study of the gospels, have devoted His time to a discussion of the validity of His sacraments so much as He would to discussing how they would do the most good practically. He never had long arguments with people before He healed them. He worked with lives and not with papiri. He did not dissect: He put together.

The importance and future value of such organizations as this Congress, after the first flush of holding it is over, will be its ability to tie up the old Catholic faith with its application and its necessaryness to modern difficulties and sins. Otherwise, no matter how brilliant the discourse, how holding the arguments, it will have failed.

New York.

KATHERINE BURTON.

ORDINATION OF PRIESTS

To the Editor of *The Living Church*:

BY COMPARING the rubric regarding the laying on of hands in *The Form and Manner of Ordering Priests* with the corresponding rubric in *The Form and Manner of Making Deacons*, where priests do not impose hands on the ordinands, it will be seen that the word "severally" refers to "the Head of every one that receiveth the Order of Priesthood," or "to be made Deacon," and not to "the Bishop" or to "the Bishop with the Priests present."

The author of the new *Ceremonial of Bishops* evidently got his idea from the Roman rite, wherein, after the Litany, all the ordinands rise to their feet and a clerk distributes stoles to the priests who are to impose hands after the bishop. The priests put on stoles and go to the altar, but do not ascend the predella. The ordinands ascend one by one. The bishop puts both hands on the head of each ordinand without any form of words, or silently. The ordinands descend and kneel in their former places about the altar. The priests with stoles then go and successively impose hands on the ordinands in the same way as the bishop, without saying anything (*Vide: O'Leary, The Ceremonies of Ordination*. Dublin, Browne & Nolan.)

Milwaukee, Wis.

(Rev.) C. B. B. WRIGHT.

"WE PROTESTANT CLERGY"

To the Editor of *The Living Church*:

I AM astonished and somewhat perplexed to find an article published recently in *Collier's Weekly* and written by a priest of the Episcopal Church.

I am a fervent Catholic and to me the article makes strange and disheartened reading. When I found the rector of a well known New York Catholic parish identifying himself with Protestantism I was amazed.

"We Protestant Clergy." The magazine with its wide circulation carried these words far and wide and once again I had to explain my Churchmanship to an inquiring Romanist.

Why must a priest of the Anglican branch of Christ's Holy Catholic Church take Protestantism so much to heart? What progress are we Catholics to make with such inconsistency? The answer is obvious. It seems to me that every priest of the Episcopal Church has plenty to do within his own fold to bring his flock to a fuller view of the Faith.

The publication of the article would have been excellent opportunity to present the Anglican position in the Catholic Church, but instead we are again placed among Protestants, and this time by one of our own priests. More criticism from Rome and Protestants.

Croton Falls, N. Y.

JOSEPH W. LYON.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

THE CHRISTIAN CONTENT OF THE BIBLE: OR, THE BIBLE REDUCED TO THE STANDARD IN JESUS. By George Holley Gilbert. New York: The Macmillan Co., 1930. Pp. 207. Price \$2.00.

DR. GILBERT is a Congregational minister, in his 76th year. About thirty years ago he was for a time a professor in the Chicago Congregational Theological Seminary. His studies in the Bible have brought him to the opinion that all there is to the Christian religion is a few pages containing the "sayings" of our Lord, who was simply a Prophet in Palestine. The writer is also convinced that much of the Old Testament is not only unnecessary but quite objectionable, and in this limited book of about two hundred pages he prints all the verses from the Old and New Testaments which, he thinks, conform "to the standard of Jesus."

In commenting on this ruthless blue-penciling of every line in the Synoptists and Epistles which teaches in the faintest degree the mystery of the Incarnation, the reviewer finds it difficult to speak with restraint. St. John's Gospel is plainly declared to be "impossible," and our author finds that it is "a theological essay of unknown authorship dating from the second century." St. Paul's Epistles, ten of which we are somewhat surprised to find Dr. Gilbert accepting as genuine, are subjected by him to an expurgation which is as amazing as it is arbitrary. Perhaps the most extraordinary feature of the book is the brief Epilogue, where it is said that the volume is "based on the results of a century of Biblical research which are as sure as any that have ever been achieved in the general field of history." To which *obiter dictum* one can rejoin that practically every one of the author's sweeping negations has been met and successfully confuted by the saintly and learned writers of our age, and that there are abundant numbers of Christian scholars who have effectively disputed every one of his attacks upon the Catholic faith in our Lord's Deity and Incarnation.

We welcome this book, however, and commend it to the Christian reader as a striking example of the weakness and captiousness which are inseparable from any denials of our Lord's eternal Godhead.

We venture the remark that the fragmentary remnants of Dr. Gilbert's torn and tattered New Testament would be buried and forgotten in fifty years, were there no real Gospel of our Lord's Incarnation to cheer and save mankind.

JOHN HENRY HOPKINS.

Christ and Ourselves, by the Rev. F. Creswick Todd, rector of St. Andrew's Church, South Orange, N. J. (New York: Yorktown Press) contains four short sermons, published in an attractive little booklet, the themes being "The Saints which are at Ephesus"; "Phariseism"; "The Marks of the Lord Jesus"; and "Words." The subjects are well treated and there are several telling quotations. It is a good book for a lay reader to take and use, omitting the purely local features referring to the author's own congregation. These might easily have been deleted without marring the effect as a whole.

J. H. H.

WHEN the late John Henry Newman undertook in Tract XC to interpret the Thirty-nine Articles literally and grammatically, showing thereby that they are susceptible of Catholic interpretation, he was justified not only by the Royal Declaration prefixed to them and prescribing the method adopted by him, but also by obvious requirements in interpreting documents *corporately* imposed. And, with whatever modifications of his particular resulting conclusions, the weightiest modern commentators on the Articles—e.g. Bishop Forbes, Bishop Browne, Bishop Gibson, Dr. B. J. Kidd, T. J. Ball, and E. Tyrrell Green—have all been materially influenced by his method; and, with varying degrees of thoroughness, they have accepted Newman's main contention that the Articles are open to Catholic interpretation. The previous Evan-

gelical habit of taking them as intended to impose a distinctively Protestant position upon the clergy, as opposed to all that is called sacerdotal sacramentalist doctrine, whether distinctively Roman or not, has come very widely to be regarded by our responsible theologians as mistaken.

The late Dr. W. H. Griffith Thomas, however, devoted forty years to preparation for, and writing of, a treatise published since his death by some of his friends, in which he endeavors to rehabilitate the strictly Protestant conception of the Articles. The book is entitled *The Principles of Theology: an Introduction to the Thirty-nine Articles* (Longmans, \$4.25). It contains much sound teaching, and many important discussions, and is an important work for competent theological students. But it has serious limitations, having an old-fashioned Victorian flavor, one-sidedly dependent upon Protestant authorities, unintelligent in many of its representations of Roman doctrine and of Catholic doctrine not distinctively Roman, and vitiated at many points by his mistaken principle of interpretation.

This principle is that in determining what is "the essential Anglican Doctrine" imposed in the Articles, we should derive it "from the known views of the times of their compilation and revision, and also of the men who were responsible for them." It is undeniable, of course, that the views of the Anglican reformers, especially of the framers of the Articles, require consideration in their interpretation. But our author quite forgets that *in corporate enactments* what is provably expressed in their language alone has authority, whether in positive prescription or in negative proscription. Our appeal to the Reformation, so far as justifiable in determining the Anglican position, is to the official language which has been imposed since that time, and to the generally avowed aim of the Reformation, based upon appeal to antiquity, and having in view a restoration of Catholic doctrine and practice to its ancient purity and integrity.

Various conflicting currents determined the language of the Articles, which in aim and phraseology took the form of an Eirenicon, and in controversial issues are too vague and ambiguous to be taken as imposing either Protestant or Catholic views exclusively. Taken strictly, as official language has to be taken, they affirm less and deny less than partisans think. Today their value is largely historical. Happily our American clergy do not have to subscribe to them.

F. J. H.

TWO LITTLE BOOKS of unusual character are—*The Message of Moses* (Dutton, \$1.50), in which a pundit of India, Ardaser Sorabjee N. Wadia, presents a sketch or appreciation of the life and work of the great Hebrew leader; and *Christ in Islam* (Dutton, \$1.65), by the Rev. James Robson, lecturer in Arabic in Glasgow University. The latter volume, in the Wisdom of the East Series, gives first the passages from the Koran which make definite reference to Jesus, and then presents various traditional stories and sayings of or about Jesus, which are found in Moslem writers of early times. Some of these passages are plainly taken from the Apocryphal Gospels and others from more authentic sources. We have thus in these two small volumes something of the reaction of the Oriental mind to the two outstanding "prophets" of the Hebrew and Christian Scriptures.

F. L. P.

A NEW and condensed edition of Henry George's famous *Progress and Poverty* has been published by the Vanguard Press (80 Fifth Ave., New York; 50 cts.). A provision of Henry George's family was that there should be no abridgment of his writings, but recently this has been abandoned; hence this new edition. This volume is one of a series of books published by the Vanguard Press dealing with liberal, progressive, and radical thought. They are well printed, cloth bound books, of uniform size, selling at 50 cts. a volume. C. R. W.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

Managing and News Editor, CLIFFORD P. MOREHOUSE.

Literary Editor, Rev. LEONARD HODGSON, D.D. Social Service, CLINTON ROGERS WOODRUFF. Circulation Manager, HAROLD C. BARLOW. Advertising Manager, CHARLES A. GOODWIN.

Published by the MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopedic and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.

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THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) *Church Times*, weekly, \$3.50; *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the *Green Quarterly*, the Anglo-Catholic Magazine, \$1.15.

Church Kalendar



MAY

11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
- 26, 27, 28. Rogation Days.
29. Thursday. Ascension Day.
31. Saturday.

KALENDAR OF COMING EVENTS

MAY

11. Convention of Montana.
13. Special convention of Chicago to elect Bishop Coadjutor at St. James' Cathedral, Chicago. Conventions of Central New York, Delaware, Harrisburg, Maine, New York, North Carolina, and West Missouri (to elect Bishop Coadjutor).
14. Special Council of Louisiana, St. James' Church, Alexandria, for election of a Bishop. Convention of Washington.
19. Conventions of Long Island and Western New York.
20. Conventions of Bethlehem, Connecticut, Erie, Newark, Rhode Island, Southwestern Virginia, and Vermont.
21. Conventions of Eau Claire, Springfield, Virginia, Western Massachusetts, and West Virginia.
25. Convocation of South Dakota.
28. Convention of Minnesota.
- Conventions of New Jersey and Ohio. Convocations of Idaho and North Dakota.

APPOINTMENTS ACCEPTED

BOISSIER, Rev. H. C., priest-in-charge of St. Luke's Church, Cedar Falls, Ia.; to be priest-in-charge of Grace Church, Decorah, Ia., and missions belonging to that field. Address, 310 River St., Decorah.

DOTY, Rev. WALTER P., formerly chaplain of U.S.S. *Holland*, San Diego, Calif.; has become chaplain of U. S. Naval Station, Guantanamo Bay, Cuba.

LOSSE, Rev. F. VERNON, formerly resident canon of Christ Church Cathedral, Springfield, Mass. (W. Ma.); to be priest-in-charge of St. Barnabas' Mission, Tarentum, and Trinity Mis-

sion, Freeport, Pa., and chaplain, U. S. Hospital, No. 103 at Aspinwall, Pa. (P.) Address, 524 East 11th Ave., Tarentum.

REYNOLDS, Rev. FRANCIS C., formerly priest-in-charge of St. James' Church., Sault Ste. Marie, Mich. (Mar.); to be rector of St. George's Church, Belleville, with charge of St. Mark's Church, Chester, Ill. (Sp.) Address, 105 E. D St., Belleville.

THORNTON, Rev. REESE F., formerly archdeacon of Camaguey, Cuba; has become vicar of St. John's Church, Lafayette, Ind. (Ind.) Address, 636 Ferry St., Lafayette.

WARNER, Rev. PHILLIPS BROOKS, rector of Christ Church, Redding, and Emmanuel Church, Weston, Conn., and affiliated missions; to be rector of Trinity Church, South Norwalk, Conn. Address, 41 Fairfield Ave., South Norwalk. June 1st.

RESIGNATION

PAGE, Rev. T. CARTER, as rector of Trinity Church, South Boston, Va. (S.V.), and will retire. New address, Berryville, Va.

NEW ADDRESSES

MORLEY, Rev. WALTER K., Jr., city missionary and rector of St. Edmund's Church, Milwaukee, formerly 2156 27th St.; 970 Island Ave., Milwaukee.

TOWNSEND, Rev. CHARLES, formerly of Rosemont, Pa.; St. Stephen's Church, 114 George St., Providence, R. I.

YOCUM, Rev. RICHARD R., rector of St. Andrew's Church, Barborton, Ohio, formerly 1041 E. Baird Ave.; 363 E. Baird Ave., Barborton.

TEMPORARY ADDRESS

SPEARS, Rev. HENRY E., non-parochial priest of the diocese of Tennessee; to be locum tenens at Christ Church, Colon, Panama Canal Zone. Address, Cristobal, C. Z., until September 1st.

DIED

WALLACE—MRS. NORA ELIZABETH (HUMPHREYS) WALLACE entered the larger life, April 26, 1930, in her 46th year. Funeral services held in Grace Church, Everett, Mass., April 28th, interment in Woodlawn Cemetery. The rector, the Rev. William H. Pettus, officiated.

WATSON—From her residence in Memphis, Tenn., on April 30th, ANNAH ROBINSON WATSON, widow of the late Judge James H. Watson, entered the joy of life everlasting.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1930 *Living Church Annual*, pp. 236-237]

WESTERN NORTH CAROLINA—Omit, Rev. Arthur W. Farnum, Asheville.

CUBA—Omit, Ven. Reese F. Thornton.

ORDINATIONS

DEACONS

CENTRAL NEW YORK—In Christ Church, Sherburne, of which parish his father was sometime rector, HARRY B. MEYER was ordained deacon on April 25th by the Rt. Rev. Charles Fiske, D.D., Bishop of the diocese. The candidate was presented by the present rector of the parish, the Rev. J. W. Woessner; the preface was read by the Rev. Henry Hale Gifford, rector of St. Andrew's Church, New Berlin; the Rev. Lloyd Chartres, rector of Emmanuel Church, Norwich, read the epistle; and the Rev. H. C. Whedon, rector of St. Paul's Church, Oxford, read the litany. The preacher was the Rev. Oscar Meyer, father of the candidate.

The new deacon will be in charge of Calvary Church, Homer; Trinity Church, Dryden; and St. John's Church, Marathon; with residence at Homer, June 1st.

DELAWARE—On April 27th the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, ordained JAMES CRAIG KING, Jr., to the diaconate in Immanuel Church, New Castle. The candidate was presented by the Rev. Joseph H. Earp, rector of Immanuel Church, and the sermon was preached by the Rev. A. Richardson of the General Theological Seminary.

The Rev. Mr. King will complete his course in the General Seminary this spring. He will then attend the summer school of Columbia University, have charge of Immanuel Church, New Castle, during August, and in September

will begin his duties as master in the newly founded St. Andrew's School for Boys, near Middletown, Del.

LOS ANGELES—On April 19th, WAYNE SEARS SNOODY, D.D., was ordained deacon in St. John's Memorial Chapel, Cambridge, Mass., by the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, for the Bishop of Los Angeles. The candidate was presented by the Rev. Dr. Edward S. Drown of Cambridge, and the Rev. Angus Dun, also of Cambridge, preached the sermon.

Dean Washburn of the Episcopal Theological School read the litany and assisted Bishop Babcock in the administration of the Holy Communion.

Mr. Snoddy has been a Presbyterian minister and is at present a graduate student at the Episcopal Theological School.

PRIESTS

CENTRAL NEW YORK—On Wednesday, April 23d, at St. George's Church, Utica, the Rev. JOSEPH A. CLARK was advanced to the priesthood by the Rt. Rev. Charles Fiske, D.D., Bishop of the diocese, who was the celebrant, assisted by the Rev. Donald C. Stuart, rector of St. George's Church, as master of ceremonies. The Rev. Roderic Pierce, Baldwinsville, was sub-deacon, and the Rev. Stratford Jones of St. Margaret's House, Utica, officiated as deacon. The sermon was preached by the Rev. Robert J. Parker, dean of the convocation; the candidate was presented by the Rev. Donald Stuart of St. George's, Utica, of which parish Fr. Clark was a member, and the litany was read by the Rev. Harold Sawyer, rector of Grace Church, Utica. Archdeacon Jaynes was in the sanctuary, and twenty of the clergy assisted. The new priest was presented with four sets of eucharistic vestments as a gift from his parish.

The Rev. Fr. Clark is in charge of Christ Church, Jordan; Emmanuel Church, Memphis; and St. Paul's Church, Warner. Nearly sixty of the parishioners of these places motored the eighty miles to Utica to witness the ordination. Following the service luncheon was served in the parish house for the visitors; and in the evening St. George's parish was host at a parish supper in honor of the new priest.

CENTRAL NEW YORK—The Rev. ALPHEUS APPLETON PACKARD, Jr., was advanced to the priesthood in the Church of the Saviour, Syracuse, on Saturday, April 26th, by the Rt. Rev. Charles Fiske, D.D., Bishop of the diocese. The candidate was presented by the Rev. H. S. Harte, rector of the Church of the Saviour. The Ven. A. A. Jaynes, archdeacon of the diocese, read the gospel, the Rev. Fenimore E. Cooper read the epistle, and the litany was read by the Rev. James Clark of Endicott. The Rev. Donald Stuart, rector of St. George's Church, Utica, acted as chaplain to the Bishop. Luncheon was served to the assembled clergy and friends.

The new priest will serve as curate at the Church of the Saviour.

MARRIAGES

MATTOCKS-LATHAM—On April 7, 1930, Miss DOROTHY LATHAM, for the past six years principal in charge of St. Stephen's School for Chinese girls in Manila, P. I., was married to the Rev. HENRY MATTOCKS, at present a student at the Language School in Amoy, China. The wedding was celebrated in the Lady Chapel of the Anglican Cathedral of St. John the Evangelist, Hong Kong, the Rev. G. K. Carpenter of St. Stephen's College, Stanley, Hong Kong, officiating. Mrs. Bayard Stewart of Manila attended the bride as matron of honor. Upon the completion of his studies Mr. Mattocks will be associated with the Rev. Hobart E. Studley at St. Stephen's Mission to Chinese in Manila.

FROM THE WELLESLEY MAIL BAG

Dear Hal:

Send your young people to Wellesley Conference—it is youth's threshold of opportunity! They enjoy and profit by the educational courses; the Drama department could not succeed without their enthusiastic energy. A. Y. P. F. is always organized for the duration of the Conference, and under wise leaders they learn how to develop a sound program. They revel in the delights of Wellesley campus, tennis, baseball, canoeing, swimming. Always a very large group, they mingle in the full happy life of the Conference, gaining and giving. For particulars, address Registrar, Conference for Church Work, 1352 Beacon St., Brookline, Mass.

Sincerely, Peggy.

MEMORIALS

Thomas W. MacLean
1848-1930

"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

The Rev. Dr. MacLEAN, of the diocese of Chicago, entered into eternal rest in Pasadena, April 26th. Dr. MacLean was born in Crewe, Chester Co., England, March 6, 1848. He was an honor student of Racine College, and received his theological education at Nashotah Theological Seminary. He was ordained deacon 1874 and priest the following year by Bishop Talbot of Indiana, at St. Paul's Cathedral in Indianapolis.

His first charge was assistant of the cathedral until a rector was called. He was sent to the missions of Aurora and Lawrenceburg, Ind., where he stayed for three years. His first parish was Trinity Church, Janesville, Wis., from 1878-82; then St. Luke's, Ypsilanti, Mich., from 1882-87; Trinity Church, Bay City, Mich., from 1887-90. From there he went to St. Mark's Church, Minneapolis, Minn., from 1899-1904; Christ Church, Joliet, Ill., was his next parish from 1904-1910; then he was dean of the cathedral in Duluth, Minn., from 1910-1916. This was his last parish. During vacancies he supplied in two or three parishes until he retired in 1926. He received his degree of LL.D. from the Chicago Law School. He was a delegate to the General Conventions continuously from 1886-1902.

In 1877 he married Frances Appleton of Aurora, Ind., who survives him. His living children are Gordon A. MacLean of Chicago, and Mrs. Melville Hart of York, Pa. His oldest son, Malcolm, died three years ago in Pasadena. Another son, Donald, died years ago in Bay City, Mich. Funeral services were held at All Saints' Church, Pasadena. The service was conducted by the rector, the Rev. Dr. Learned, assisted by the Rev. Dr. John Munday. Dr. MacLean was a thirty-second degree Mason and a Shriner. The Pasadena Masons assisted in the services. He was buried in the Mountain View Mausoleum in Altadena, Calif.

"May he rest in peace, and may light perpetual shine upon him."

Thomas Henry Montague
Villiers Appleby

THOMAS HENRY MONTAGUE VILLIERS APPLEBY, priest and first-archdeacon.

"In ever dearest memory, grant him, O loving Saviour, eternal rest, and may light perpetual shine upon him." May 3, 1927.

Jane La Touche Earle

In ever loving memory of JANE LA TOUCHE EARLE, wife of Dr. Patrick William Earle, an eminent Irish scientist, whose biography is recorded in O'Harts, Irish Pedigrees, who slept in Christ on the 14th day of May, 1886, at Dublin, Ireland.

"She opened her mouth with wisdom and in her tongue was the law of kindness. Requiescat in Pace. Amen."

A tribute from her son, Chaplain Edward Henry La Touche Earle, and her daughter, Emily Jane La Touche Earle.

William Robert Mowe
Annie Mowe French

WILLIAM ROBERT MOWE and ANNIE MOWE FRENCH, entered into life eternal, May 16, 1924.

"Lord all pitying, Jesu blest,
Grant them Thine eternal rest."

NEW DORMITORY FOR SCHOOL IN PENLAND, N. C.

NEW YORK—At the Appalachian School for mountain children, Penland, N. C., the new dormitory provided by the United Thank Offering is occupied though not quite finished. The formal opening is planned for the latter part of May.

Through the home industries now carried on in the surrounding community by Miss Lucy Morgan, sixty women are weaving on looms in their houses, adding a little to their income and a great deal to their self-respect and interest in life. The awakening of their characters and the new cheeriness in their little homes after they have been taught to weave are quite striking.

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THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

ADDRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

CLERGYMAN WANTED—PRIEST, UNMARRIED, for curacy in mid-western church. Fair salary. Interesting work. Moderate Churchman. Reply, M-300, care of LIVING CHURCH, Milwaukee, Wis.

CURATE—WANTED July 1ST IN SUBURBAN eastern parish. Must be comparatively young, a thorough Catholic, unmarried, able to sing the Mass, active, interested, satisfied with moderate compensation, acceptable preacher. Answers will only be sent to those "who seem to fit." Apply, K-302, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN, RESIDENT, COUNTRY, convent. Work with wayward girls. References required. Position also open for sewing. Apply: CONVENT ST. JOHN BAPTIST, Ralston, Morris County, N. J.

ORGANIST-CHOIRMASTER: AT SAINT ALBAN'S, Olney, Philadelphia, June 1st, if possible. Must understand the Mass, Catholic usage, "Plainsong," and Gregorian music. Vestal male choir, beautiful church and service. Attractive position but moderate compensation. Suitable only for one who has other income or employment. Applications requested to have references and sent to rector, the Rev. ARCHIBALD CAMPBELL KNOWLES.

POSITIONS WANTED

CLERICAL

EXPERIENCED CITY MISSIONARY priest, married, desiring rectorship, invites correspondence with Church authorities. Reply, G-203, care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED AND DEPENDABLE priest, now rector, seeking a month's change, would supply during August. Reply, C-303, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MIDDLE LIFE, MARRIED; NOW employed, wants to make a change—in May or early in June. Well recommended, good pastor, sound Churchman. Address, Box R-201, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A YOUNG CANADIAN ORGANIST WOULD deputize for organist of an Episcopal Church in New York or vicinity during the month of July. Would give weekly recitals if required. Write, A. E. CLARKE, St. Thomas' Church, 383 Huron St., Toronto, Ont., Canada.

LADY DESIRES POSITION AS HOUSE-keeper companion in refined home, or house-mother in Church school or institution. Knowledge of typewriting and shorthand. Reply, M-207, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST with highest references, desires change. O. K. S-103, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, F. A. G. O., DESIRES change. Boy or mixed choir. Opportunity needed to develop high class musical service. Wide experience. Recitals, etc. Address, D-208, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, CHURCHMAN, of international reputation and experience, desires position. Organ graduate of two colleges. Trainer and director of outstanding ability. Recitalist. Highest recommendations. Address, CHOIRMASTER, 415 Dupont St., Philadelphia, Pa. Telephone: Manayunk 0236.

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

VESTMENTS

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. MARY FAWCETT CO., Box 146, Plainfield, N. J.

LENDING LIBRARY

THE MARGARET PEABODY LENDING Library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

NOTICE

A VERY HANDY LITTLE PUBLICATION showing some typical examples of Traditional English Ecclesiastical Craftsmanship has been issued by Messrs. Maile & Son, Ltd., of 367, Euston Road, London, England, and a copy will be mailed free to any readers of THE LIVING CHURCH on request. For the convenience of the clergy an Engagement Inset and Calendar has been included which will be found invaluable for the study or vestry table.

MISCELLANEOUS

WANTED — TWO COPIES OF BRENT — With God in Prayer. MOREHOUSE PUBLISHING Co., Milwaukee, Wis.

WANTED—OLD ENVELOPES FROM LETTERS written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased. GEORGE HAKES, 290 Broadway, New York.

YOUNG LADY DESIRES THE ADDRESS OF a first-class boarding house on the New Jersey coast, near a church with frequent early celebrations of the Holy Communion. Reply, C-301, LIVING CHURCH, Milwaukee, Wis.

TRAVEL

DEAN HATHAWAY IS TAKING A PARTY on Vacation Cruise (specially chartered Cunard steamer) to the Mediterranean and Norway. Visiting Madeira, Morocco, Spain, Algeria, Italy, Monaco, Sweden, Norway, Scotland, Holland, Belgium, and Paris. Those desiring it may visit Passion Play and Lambeth Conference. Depart New York June 27th, back August 18th. Price exceptionally reasonable. A few vacancies available. Address, 2304 Du Laney St., Philadelphia.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

BOARDING

Bassett, Neb.

CLERGYMAN AND WIFE OPEN THEIR beautiful country home to those seeking quiet rest and recreation. Every modern comfort and every opportunity for outdoor life offered. Address, The Rev. J. JEFFERSON CRAWFORD, Bassett, Neb.

Los Angeles

CHURCHWOMAN WITH LOVELY HOUSE and garden in mountains of Southern California, will take one or two guests. Individual guest house and patio. Near church. Box 192, BEAUMONT, CALIF. References: Rev. Harry B. Lee, vicar St. Stephen's, Beaumont; Bank of Beaumont; Bishop Stevens, Los Angeles.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms, \$7.00 per week, including meals. Apply to the SISTER IN CHARGE.

PIVATE GUEST HOUSE IN ENGLAND. Shepton Mallet, Somerset. Near Glastonbury, Bath and Wells. Charming country house, every comfort. Recommended by *The Churchman*. For further information write THE CHURCHMAN, 6 East 45th St., New York City.

Washington, D. C.

THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

WASHINGTON, D. C. —MRS. KERN'S DELIGHTFUL home for transient guests, 1912 "G" St., N. W., near the White House. Send for folder.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, organized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

FOR RENT

FOR RENT — IN ADIRONDACKS, ON shore of Lake Champlain, in the pines, on privately owned estate, furnished housekeeping cottages, with open fireplaces, running spring water, sand beach, tennis courts. A refined and congenial group of tenants, daily delivery of supplies and mail, rentals season only, \$125 to \$305. References required. Address, C. H. EASTON, Scarborough, New York.

FOR SALE

BAUSCH AND LOMB, 80 MM (3 1/4 IN.) Observation Telescope, complete with 3 hygienian eyepieces, erecting system, sun-glass, ray filter, and tripod. Excellent for astronomical work. Price \$300. Reply, S-209, care of LIVING CHURCH, Milwaukee, Wis.

LARGE HOUSE, GARAGE, AND COTTAGE, suitable for home or commercial purposes. Over two acres, near Boston. Terms reasonable to settle estate. Address A-2, care LIVING CHURCH, Milwaukee, Wis.

NEW COLONIAL HOUSE, DELIGHTFUL views, in pleasant town, twenty-five miles from Boston. Ideal summer home. Price reasonable. Apply, G. A. 1, care LIVING CHURCH, Milwaukee, Wis.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

RETREAT

THERE WILL BE A RETREAT FOR SEMINARIANS and candidates for holy orders, beginning with Vespers, on Monday, June 2d, and ending with Holy Communion, on Friday, June 6th, at Holy Cross Monastery, West Park, N. Y. Conductor, the Rev. Gregory Mabry. No charges. Those wishing to attend apply to the GUESTMASTER, Holy Cross Monastery, West Park, N. Y.

RADIO BROADCASTS

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KHQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8 to 9 P.M. P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

WHAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIPW, TOPEKA, KANSAS, 1300 KILOCYCLES (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WIP, PHILADELPHIA, PA., 810 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30, E. S. Time. Rev. William R. Wood, rector.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRV, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WREB, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRC, WASHINGTON, D. C., 50 KILOCYCLES (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WTAC, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday and Festivals 11:00 A.M., E. S. Time.

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong. Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays. Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street
REV. WILLIAM BREWSTER STOKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
(The Cowley Fathers)
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.
High Mass and Sermon, 11 A.M.
Sermon and Benediction, 7:30 P.M.
Daily Low Mass, 7 and 8 A.M.
Extra Mass Thursday and greater Holy Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St.
Telephone: Haymarket 6232.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, D.D., Rector
Sundays: 7, 8, 9:30, 11, 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

Cathedral of St. John the Divine,

New York City
Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; The Holy Communion (with Morning Prayer) except last Sunday, 11:00 A.M.; Evening Prayer 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evensong Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, and 11 A.M.; 4 P.M.
Noonday services daily 12:20.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions, Saturdays, 9-11 A.M., 7-8 P.M.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:30 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The church is at the corner of Clinton and Carroll Streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers. Brief Address and Benediction.
Masses daily at 7:30 and 9:30.
Extra Mass Wednesdays at 7:00.

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Sunday: Low Mass at 7 and 8.
 High Mass, for Children, at 9:15.
 Solemn Mass and Sermon, at 11:00.
 Solemn Vespers and Sermon at 8.
 Daily: Mass at 7, 8, and 9:30.
 Friday: Sermon and Benediction at 8.
 Confessions: Friday, 3-5; 7-8. Saturday,
 11-12; 3-5; 7-9.
 Priest's Telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets
 SUNDAYS:
 Masses for Communion, 8:00 and 9:00.
 Solemn High Mass, 11:00.
 Solemn Evensong, 4:00.
 DAILY:
 Masses, 7:00 and 7:45 (9:30 Holy Days
 and Thursdays).
 Matins, 9:00.
 Intercessions, 12:30.
 Evensong, 5:00.
 CONFESSIONS:
 Saturdays, 4:00 to 5:00; 8:00 to 9:00.
 TELEPHONE:
 Clergy House—Pennypacker 5195.

INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)
 The American Book Co. 88 Lexington Ave., New York City.
 A Short History of the English People. By John Richard Green. Revised and Enlarged by Alice Stopford Green.
 D. Appleton & Co. 35 West 32nd St., New York City.
 Corey Takes the Scout Trail. By Leonard K. Smith. Illustrated. \$2.00.
 Richard G. Badger. 100 Charles St., Boston, Mass.
 The Heart's True Home. Appreciation of Religious Beliefs. By Francis M. Wetherill, M.A., S.T.M., D.D., author of *Healing in the Churches*. \$2.00.
 The Christopher Publishing House. 1140 Columbus Ave., Boston, Mass.
 Just Boys and Girls of Dear Old Chicago. By Marie E. Taylor, author of *The Mysterious Five*, *Women Who Never Speak*, *Boarding School Tales*, *The Date Palm in the United States*, etc. \$1.50 net.
 In the Light of the Supernatural: Or, Some Difficulties in Christian Theology Removed. By Rev. John F. Como, Member of the College of Preachers. \$1.25 net.
 Lights on the True Shakespeare. By A. M. Von Blomberg. Cover design by Jeanne Boynton Woodward and the Author. \$2.50 net.

The Story of Haiti: From the Discovery of the Island by Christopher Columbus to the Present Day. By Harriet Gibbs Marshall, president of the Washington Conservatory of Music; former director of Music of the Colored Public School of Washington, D. C.; vice-president of the Organization of Haitian Women; L'Oeuvre des Femmes Haitiennes pour L'Organisation du Travail. \$2.00 net.

Longmans, Green & Co. 55 Fifth Ave., New York City.

Selected Works of Richard Rolle, Hermit. Transcribed, with an Introduction, by G. C. Heseltine. \$3.00.

Lothrop, Lee & Shepard Co. 273-275 Congress Ave., Boston, Mass.

From Boston to Boston. A Story of Hannah and Richard Garrett in Old England and New England in 1630. By Annie Russell Marble. Illustrated by Frank T. Merrill. \$2.00.

Improve Your Memory. Concentration the Key to Mental Mastery. By Bertrand Lyon, author of *Practical Public Speaking*; president of the Lyon School of Expression; formerly instructor of Public Speaking in the Denver Institute of Technology; formerly instructor of Argumentation and Debate in the School of Commerce, University of Denver; special lecturer in University Extension Lyceum, and Chautauqua. \$2.50.

The Boast of the Seminole. By D. Lange. Illustrated by Harold Cue. \$1.50.

When I Was a Girl in Hungary. By Elizabeth Pongracz Jacobl. Illustrated from Photographs. \$1.25.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
The Country Church and Public Affairs. Edited by Henry W. McLaughlin, director of Country Church Work, Presbyterian Church, U. S.; author of *The New Call*, *Christ and the Country People*, etc. \$2.00.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

The Message of Francis of Assisi. By H. F. B. Mackay, Prelate of St. Paul's and vicar of All Saints', Margaret Street, London. \$1.75.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

The Charm of Trees. By Thomas Frederick Davies. Illustrated. \$1.50.

Richard R. Smith, Inc. 12 East 41st St., New York City.

More Stories of Grit. By Archer Wallace. \$1.00 net.

BULLETIN

Church Peace Union. 70 Fifth Ave., New York City.

Report of the General Secretary and Treasurer to the Sixteenth Annual Meeting of the Board of Trustees, December 5, 1929.

PAMPHLETS

The Council for Social Service of the Church of England in Canada. 604 Jarvis St., Toronto 5, Ont., Canada.

Our Parish: Its Social Responsibilities and Its Social Problems. By C. W. Vernon, general secretary of the Council for Social Service of the Church of England in Canada. 10 cts.

Thynne & Co., Ltd. 28-30 Whitefriars St., Fleet St., E. C. 4, London, England.

Facts and Opinions Concerning the British-Israel Theory. By the Rev. Arthur Simmonds, M.A., author of *Some Remarks on the British-Israel Theory*, and *The British-Israel Theory Criticized*. Second Edition. 4d. 12 for 3s, post free.

NEW HOME FOR TRAINING CENTER IN CALIFORNIA

BERKELEY, CALIF.—The new house for St. Margaret's Church Training Center, in Berkeley, was bought in March, 1930. The last United Thank Offering appropriated \$20,000 toward this. A house large enough for twenty-five residents has been secured, in a good location, just across from the university campus. Alterations are to be completed by the beginning of the new school year next fall.

WORK FOR THE BISHOP BRENT MEMORIAL

MANILA, P. I.—Bishop Mosher writes appreciatively of the Bishop Brent Memorial Fund in the *Diocesan Chronicle* for April, expressing the hope that the response

"may be such as will enable (1) the cathedral to be carried to completion and made a busy, working, self-sustaining unit; (2) the wooden hospital to give way to a new one of concrete; (3) Brent School to have an endowment that will extend its influence, and new buildings now that will reduce the list of pupils waiting for entrance. Then, too, we know the good work being done in Jolo, and should like to see Mrs. Spencer's and Mr. Meyette's hands sustained so that funds will come in with dependable regularity and definite work made possible and a forward policy assured. With General Rivers as president and a world-wide honorary committee of names well known everywhere this memorial fund gives a guarantee of wise expenditure such as must reassure any giver of money who wishes to know his gift will be used to the greatest possible advantage.

"The memorial window given by the Bishop's friends in these Islands will be in its place over the high altar in the cathedral very shortly."

W. A. OF NORTHERN INDIANA IN ANNUAL MEETING

LA PORTE, IND.—Outstanding results of the thirty-first annual meeting of the Woman's Auxiliary of Northern Indiana, convened in St. Paul's Church, LaPorte, April 30th, after a celebration of the Holy Eucharist were: 1. Confirmation of the appointment of Mrs. Robert Happ as president to succeed Mrs. George F. Hitchcock, who has resigned; 2. Pledge by the chairman of the Corporate Gift, that the Woman's Auxiliary will raise one-sixth of the Rugby Rectory Fund (for advance work) which will be \$500; 3. Election of delegates and alternates to the provincial Woman's Auxiliary to be held in Springfield this coming autumn.

It is also noteworthy that at the meeting of the diocesan council on the following day it was voted that the Woman's Auxiliary be given the following representation on the departments of the bishop and council. The diocesan president of the Woman's Auxiliary shall become an ex-officio member of the field department, the diocesan educational secretary, an ex-officio member of the department of religious education, and the social service secretary an ex-officio member of the department of Christian social service.

"HAVE FAITH IN YOUTH"

PHILADELPHIA—That the teen-age youth of the Church may have an opportunity to make their contribution to the spread of the Kingdom of God among other young people and also to demonstrate their vision, their capability, and their leadership in protest at the calumnies being heaped on the boys and girls of this generation by the press and other writers generally, a program entitled "Have Faith in Youth" is being prepared for general distribution throughout the Church under the leadership of the Brotherhood of St. Andrew.

The program calls for a series of seven meetings, held either daily or weekly, of parochial or interparochial groups. Each meeting is carefully worked out with a specially adapted worship service and address followed by very definite suggestions and training in the follow-up work to be done.

Bishop Perry Pays Tribute to Staff of Church Missions House at Council Meeting

Bishop Burleson Becomes Assistant To President of Council—Present Advance Work Program

The Living Church News Bureau
New York, May 3, 1930

THE NATIONAL COUNCIL MET ON APRIL 30th and May 1st, its meetings preceded as usual by meetings of the several departments on April 29th.

Bishop Perry made a graceful address upon the opening of the session in which he referred to the "changed relation" by which from a member he had become the presiding officer of the body because of his election by the House of Bishops to be Presiding Bishop of the Church. "We are continuing our work together," he said, "with common understanding and a common purpose." He cited canons showing that the National Council is both a deliberative and an executive body, and should be fully informed of the plans and purposes of its several departments.

Bishop Perry insisted further that the National Council and its departments were agents on behalf of the organized authority of the Church centered in bishops, priests, and deacons, indicating that final verdict or action upon the work of any department of the Church's work should be achieved through the bishops in their dioceses and the clergy in their parishes.

The Bishop declared that the intent of the Church as expressed through the House of Bishops was that the Presiding Bishop should also be the active diocesan of one diocese, which he declared to be an eminently wise provision, aiding a Presiding Bishop to work more intelligently because conscious of the duties and needs of parishes in his diocese. After an experience of one month, he said that both interests could be served by an equal division of time between his own diocese and the national headquarters of the Church in New York City.

"I ought to say a word about the organization in this building," said the Bishop in conclusion. "For fifteen years and more I have been a member of the Board of Missions and of the National Council yet I never have realized as I have in the past month what a complete and devoted organization of men and women doing exacting and successful service we have at the Church Missions House. It is an organization in which the Church may well take pride."

Bishop Perry referred to the work of reorganization and coordination in the Church Missions House conducted by a committee of which he has been chairman. To a continuation of this work, he said, he would look for the achievement of a complete and conscious unity among the various officers and departments of the National Council.

"We have as our executive body," he said, "and as a working force in the Church Missions House an organization upon which we may depend with gratitude and with perfect trust."

In accordance with the plan of reorganization adopted at the February meeting of the National Council, a number of changes in personnel were acted upon at the meeting.

To the newly created position of "assistant to the president of the National Council," as officer in charge of the four sec-

tions on foreign missions, domestic missions, Christian social service, and religious education, the Presiding Bishop appointed the Rt. Rev. Hugh L. Burleson, D.D., who also continues as Missionary Bishop of South Dakota.

The following resolutions were presented by the Finance Department, in accordance with statements received from the Presiding Bishop and Bishop Burleson, and were adopted:

Resolved: That the Department of Finance takes pleasure in reporting that the Presiding Bishop has stated that he will receive no salary beyond that which he has as Bishop of Rhode Island, but will draw upon the amount appropriated for salary and expenses by the National Council under order of General Convention only to such extent as may be necessary to meet expenses incident to administering his office as Presiding Bishop.

Resolved: That the Department of Finance takes pleasure in reporting that the assistant to the president of the National Council has announced that he will receive his salary as Bishop of South Dakota and one half of the sum appropriated for the salary of the assistant to the president.

Dr. Franklin was reappointed vice-president, to be officer in charge of the sections on finance, publicity, and field.

RESIGNATIONS AND APPOINTMENTS

The following resignations from members of the headquarters staff were accepted with deep appreciation of the splendid work done by them:

The Rev. Dr. Arthur R. Gray, educational secretary to the Board of Missions, 1911-17, and secretary for Latin America since 1917—"for nineteen years a loyal and efficient officer of the Board of Missions and of the National Council, now unable to carry on the important duties of secretary for Latin America because of physical disability." The Department of Missions has elected Dr. Gray a consulting member of the department.

The Rev. Louis G. Wood, general secretary in the Field Department since 1920. "Since the formation of the National Council he has labored indefatigably as a general secretary of the Field Department and in that service has spent his strength to such an extent as to require rest and recuperation."

The Rev. Dr. Thomas Burgess, secretary in the Foreign-born Americans Division, Department of Missions, since 1920. The council placed on record its great appreciation of the "pioneer service which Dr. Burgess has rendered in a difficult task." Dr. Burgess has been called to All Hallows' Church, Wyncote, Pa.

The Rev. Dr. Carroll M. Davis, domestic secretary for the Department of Missions since 1921, "having faithfully served the Church in its ministry for forty-nine years and having reached the age of 72, is entitled to a well-earned rest from his arduous task as domestic secretary."

The Rev. Harold Holt, assistant secretary, Department of Christian Social Service, since 1927. The council placed on record its grateful appreciation "of the faithful and intelligent work done by the Rev. Mr. Holt, especially in connection with the important work in the organization of the Family Relations Institutes." Mr. Holt has accepted a call to Grace Church, Oak Park, Ill.

Dr. Burgess and the Rev. Mr. Holt con-

tinue their work for the National Council, on a part-time basis until September.

As head of the newly created section on domestic missions, the Presiding Bishop appointed the Rev. Frederick B. Bartlett, who since 1926 has been a general secretary of the Field Department.

Other changes: The Rev. Charles H. Collette, of Grand Forks, N. D., was elected a general secretary of the Field Department.

The Rev. Dr. Samuel S. Drury, head of St. Paul's School, Concord, N. H., was elected a member of the commission on the ministry, Department of Religious Education.

The Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia, resigned as chairman of the commission on college work, Department of Religious Education, and the Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, Mass., was appointed chairman.

A committee was appointed to report to General Convention on the amendment of canons necessitated by the creation of the new office of assistant to the president of the council.

The committee on coöperation, coordination, and economy is continued. Bishop Perry was a member of this committee before his election as Presiding Bishop; as that election makes him a member ex officio, he appointed the Rt. Rev. Warren L. Rogers, D.D., in his place as a regular member.

A large committee was appointed, at the request of the commission on Evangelism, for the observance of this Whitsuntide as the nineteen hundredth anniversary of Pentecost.

The following missionaries were appointed for the Department of Missions: Miss Lois Lockhart, for Arkansas; Miss Alice M. Bennett, North Dakota; Miss Laura A. Hankins and Miss Mildred C. Edmunds, both for Southern Virginia; Miss Ruth Johnson, Porto Rico; Miss Pearl E. Keller, Liberia; Miss Frances D. Mackinnon, Shanghai; Miss Helen K. Shipp, North Tokyo; Miss Bernice Jansen, Tokoku.

The following workers among college students were appointed for the Department of Religious Education, some of them on a part-time basis: The Rev. Thomas H. Wright, for the province of Sewanee; Miss Irene Couper, for work at the University of Illinois, Champaign; Miss Helen E. Brown, Smith College; Miss Ruth Loaring-Clark, University of Washington, Seattle; Miss Lella Anderson, province of the Pacific.

Word was received from Dr. John W. Wood, who had recently been in Japan and was in China at the time of the council meeting. The Rev. W. Brooke Stabler, incoming secretary for college work, was presented to the council. Among visitors to the sessions were the Rt. Rev. F. W. Creighton, D.D., Bishop of Mexico, who made a brief but stirring and encouraging speech, and the Very Rev. William Ault of St. Andrew's Cathedral, Honolulu, who spoke with unbounded enthusiasm of the new Bishop, the Rt. Rev. S. H. Littell, and also expressed deep gratitude for Bishop Burleson's care of the district during the interim between bishops. The council sent greetings to Bishop Hobson, Coadjutor of Southern Ohio, whose consecration was taking place at the time of the council meeting on May 1st.

All but three of the twenty-five members of the council were present for all or most of the session. Bishop and Mrs. Perry entertained the members of the council and the executive secretaries at lunch on the first day of the council meeting. They were at home to the staff of the Church Missions House on Thursday of the previous week.

THE ADVANCE WORK PROGRAM

The advance work program now being presented to the bishops of the Church

claimed attention in the regular meeting of the Field Department, the Woman's Auxiliary Executive Board, and the National Council itself.

The Rev. C. E. Snowden, executive secretary of the Field Department, announced gratifying progress. He reported that sixty-six dioceses and districts out of the eighty-seven in continental United States had already agreed to take part in the enterprise. These dioceses have undertaken to raise \$900,000 or about sixty-four per cent of the \$1,500,000 needed. The whole program includes 170 separate items, and the effort now under way is to secure acceptance of all of these.

The nearest approach to apprehension concerns the total of \$425,000 allotted to the American Church Institute for Negroes. Certain generous gifts have been proffered by the General Education Board which are contingent upon the raising of a larger total than thus far has been pledged for this part of the program.

The completion of the advance work program will be the outstanding missionary achievement of the triennium.

Taylor Hall, Racine, Wis., leased to the National Council for a Church center for conference and devotion, where for the past six years an important and growing work has been carried on under the direction of Mrs. George Biller, is now needed by its owners, and the council's use of the building is to end in June. Twenty-eight conferences were already scheduled here for the remainder of this year, in addition to the constant valuable but less formal work which goes on. Several generous offers of temporary quarters or suggestions for permanent future location have been received. The Woman's Auxiliary reported to the council its deep interest in the continued development of the work. The National Council adopted a resolution which called for the appointment of a special committee, "to investigate and report to the council as to the possibility of securing another location," and also provided "that the council's appropriation for 1930 be continued, the services of Mrs. Biller retained and her work continued, and the balance of the appropriation expended under the general direction of the executive officers of the council and upon the advice of the committee."

A resolution concerning unemployment, presented by the Department of Christian Social Service and adopted by the council, commended the efforts of all Church groups, social agencies, and philanthropic bodies that are responding to this emergency, and in particular the splendid pioneer work of the Church of the Transfiguration, in New York City.

The work of registration and reference of workers, for permanent positions, both clerical and lay, now being conducted by the Personnel Bureau, is to be discontinued as of June 1, 1930, but the bureau will continue its work, which has been carried on so successfully, of supplying clergy in parishes where temporary assistance is needed.

The Rev. Dr. H. Percy Silver brought to the attention of the council some plans and drawings prepared by Hobart Upjohn for the redecoration and refurnishing of the chapel in the Church Missions House, and the council, expressing its appreciation, asked that a committee be appointed to carry on the matter. It is hoped that the furnishings may be given as memorials.

The council's attention was called to a photograph of a portrait of Bishop Murray recently placed in the board room, the gift of the parish of the Incarnation,

New York, through Dr. Silver. Dr. Chalmers offered to provide a similar photograph of Bishop Garrett, Mr. Houston one of Bishop Talbot, and Dr. Franklin one of Bishop Gailor; the executive secretary of the Department of Publicity was asked to secure these. Dr. Stewart is giving a photograph of Bishop Anderson.

MEETING OF WOMAN'S AUXILIARY EXECUTIVE BOARD

Continuance of the valuable work carried on at Taylor Hall, Racine, Wis., was the subject of most immediate importance discussed at the three-day meeting of the executive board of the Woman's Auxiliary which, as usual, met just before the National Council.

Other subjects receiving attention included the development of Tuttle School for Colored Workers, on the campus of St. Augustine's College, Raleigh, N. C., scholarships for women Church workers at Windham House, the advance work of the whole Church, approval of several appointments of missionaries and college workers who receive salaries from the United Thank Offering, appropriations from the Corporate Gift, the Emery Fund, and the Emery Legacy, endorsement of the work of the Commission on Interracial Cooperation (an independent organization with headquarters in Atlanta), reports from the staff secretaries and from the standing committees of the board.

The treasurer of the Corporate Gift reported total receipts from the dioceses, \$59,263.40; interest received, \$2,871.74; disbursements previously reported, \$52,000; appropriated for Trinity Japanese Mission, Honolulu, an advance work project, \$10,000; balance, \$135.14.

It was a somewhat unusual pleasure to

have the heads of three training centers in which the Auxiliary has special interest all present, Mrs. Biller of Taylor Hall, Miss Richards of Tuttle School, and Miss Lathrop of Windham House.

The council had previously appropriated \$3,000 from undesignated legacies to complete the third floor of the building which houses Tuttle School, left unfinished until the growth of the school demanded its use. The school now has two students in one or two of the single rooms and has had to give up its guest room to two students, so that extra space is needed and even when provided will allow only three or four more students.

The matron at Tuttle School, a Hampton graduate, recently refused the offer of a position at more than twice her present salary. Her housekeeping budget, exclusive of coal, salaries, and other general items, is \$13.51 per person per month. She is also teaching dietetics to the nurses in St. Agnes' Hospital, on the same campus, and was rated by a recent General Education Board visitor as doing the best work in her field.

Miss Lindley, on her recent visit to the eighth province, was gone thirty-seven days, during which time she spoke on fifty-two occasions. In a few places she was the first visitor ever to come from headquarters. In that part of her report referring to the western trip, she spoke of the greatness of the eighth province, with its special problems in connection with the large Oriental population, the Mexicans, the Indians, the Mormons, the hopeful opportunity for student work; with the added difficulties of tremendous distances, lack of sufficient numbers of clergy in many places, and often pioneer conditions so far as the Church is concerned.

London Churches Crowded for Holy Week Services Despite Inclement Weather

Empire Observes St. George's Day —Anglo-Catholic Pilgrimage Sets Sail

The Living Church News Bureau
London, April 25, 1930

NOT FOR MANY YEARS IN ENGLAND have we experienced so cold and cheerless a Holy Week and Easter. From Maundy Thursday until Tuesday was a succession of hailstorms, sleet, and rain, with but few bright intervals. The bad weather, however, appeared to have but little effect on church attendances and the Good Friday services were as crowded as ever. The customary outdoor processions, too, took place on that day, with few exceptions, although conditions were most unfavorable. Whether it was that fewer folk left town than usual, or that a revival of church-going has come about, the fact remains that the number of communicants this Easter showed a welcome increase, judging from reports which are to hand from the best known London churches.

BECOMES DEAN OF LINCOLN

Canon R. A. Mitchell, vicar of St. Michael, Chester-square, and chaplain to His Majesty, has been appointed to the deanery of Lincoln, vacant by the death of Dr. T. C. Fry.

Canon Mitchell states that he will take

up with great keenness the work of restoring Lincoln Cathedral, to which his predecessor, Dr. Fry, devoted so much energy and enthusiasm.

EMPIRE OBSERVES ST. GEORGE'S DAY

St. George's Day was honored on Wednesday throughout the Empire. April 23d is observed as the birthday and death day of the Patron Saint of England and of Shakespeare; it is also the name day of the King, and the anniversary of Zeebrugge. That the festival should be so rich in occasions for celebration and remembrance is good reason for its growing popularity. The Royal Society of St. George predicts that it will not be long before St. George's Day recovers its old dignity as a national festival.

The Royal Navy, the Army, and the Royal Air Force, all wore the national emblem on St. George's Day, and the Royal Society of St. George sent many thousands of red and white roses to naval bases and those places where units of the Imperial Forces are stationed. Members of the society will attend Evensong at St. Clement Danes, Strand, on Sunday next when the sermon will be preached by Bishop Eden.

Tomorrow (Saturday) will be observed as Shakespeare Day in Southwark. The annual pilgrimage will start at 2:30 in the afternoon, when the proceedings will be opened at the Cathedral Chapter House by the Rev. T. P. Stevens. The London

Shakespeare League will take an active part in the celebrations.

SEEK HOLY ORDERS FOR WOMEN

A group of Oxford University women has been holding a series of discussions on the subject of Women in Holy Orders, especially in the Church of England. The conclusion arrived at was that definite steps should be taken by the Church in the further consideration of this matter. The case for admission to the priesthood was ingeniously argued but the really important difficulty was not even noticed. The question is not one that the Church of England can settle for itself. For our Church, acting solely on its own authority, to consent to the ordination of women to the priesthood would be to create a further barrier between ourselves and our Roman and Orthodox brethren. Until the ladies who have raised the question can get over this difficulty, further discussion can serve no useful end. Their complaint that the refusal of ordination must force them into secular vocations is not correct. The Religious Life and the work of deaconesses are vocations which are open to all earnest and devoted women.

ANGLO-CATHOLIC PILGRIMAGE SETS SAIL

The sixth Anglo-Catholic pilgrimage to the Holy Land leaves London next Tuesday, April 29th, and will sail from Marseilles on the following day. The 1930 pilgrimage differs somewhat from its predecessors in that the numbers are considerably smaller than on previous occasions. The president (the Bishop of Nassau) was also president of the first pilgrimage, and he will have the support of ten priests. The pilgrimage will take its usual course and be welcomed in the Holy City and elsewhere by the heads of the Anglican and Orthodox Churches, and received by the High Commissioner, Sir John Chancellor. The stay in the Holy City will be short. On the Sunday of the pilgrimage Bishop Shelden will preach in St. George's Cathedral, Jerusalem, at the solemn Eucharist, and on the same afternoon the pilgrims will drive to Nazareth and be received by the Archimandrite Photos.

The pilgrims will then drive to Haifa, where their steamship will await them, their first stopping-place being Alexandria. Here, for the first time, they will have the opportunity of visiting Antioch, a privilege of which most are likely to take advantage.

Archdeacon Buxton has most kindly offered to act as host in Cyprus and to arrange for the pilgrims' motor drive from Limasol, where they land, to the capital, Nicosia, where Sir Ronald Storrs will receive them. As the ship has to anchor for some hours at Smyrna, many pilgrims will wish to visit Ephesus.

Sunday, May 18th, will be spent at Istanbul, once known as Constantinople. Fr. Pollard, the chaplain of the Crimean Memorial Church, has given permission to the pilgrims for a Mass to be sung at 9 a.m., after which His All-Holiness Photos, the Ecumenical Patriarch, will receive them at the Phanar. Arrangements are being made for a reception at Athens, including, it is hoped, a service in the cathedral; and six days later members will arrive in London in good time for the Feast of the Ascension.

GEORGE PARSONS.

CONFIRMATIONS IN NEVADA

NEW YORK—Twenty-five Indian boys and girls were confirmed in March by Bishop Jenkins at Carson City, Nev., also seven white people.

The Problem of Religion and Politics Still Continues in Palestine

Roumanian Church Looks Toward "Pro-Synod"—Polish Church Question Up for Discussion

L. C. European Correspondence
Wells Somerset, England, April 20, 1930

THE PROBLEM OF PALESTINE STILL CONTINUES and is not in the least solved by the quiet measured statement of the commission set to investigate the recent disorders, though the fact that both sides profess dissatisfaction with it is strong presumptive evidence to those who know their East, that it has at least done substantial injustice to neither.

People at home complain that the local administration is to blame, at least in part, for what has happened, because of its uncertain methods.

The criticism is just, in itself—but not rightly directed. If authority at home had been able to think out its own policy and then give the men on the spot power to carry it out, all would have been simple. As it is, what can be expected but trouble when the high commissioner orders a passport for entry into Palestine, to be refused to one known intriguer, and then is ordered to let him in, because the rascal in question can pull strings at home? It is the man on the spot who is blamed for the blunders made by the ignorant man in authority at home. When you give contradictory pledges, you ask for trouble, loud and long.

Meantime, the Jews are not being too conciliatory. Lately, they went to all houses in Hebron where there had been, or was alleged to have been, any killing in the recent troubles, and carefully scraped all blood from the walls, or all that could be said to be blood. Then these so-called relics were buried with great pomp and publicity. Is not that rather what is described in other circumstances as a "trailing of the coat"?

Order has been restored, but every official knows that the causes of trouble are there still, and that *incedit per ignes, suppositos cineri doloso*.

The question of some sort of force for the keeping of order is still under discussion. The British gendarmerie which kept order once was dispersed at the request of all concerned, not because it was not effective—you could not possibly find a better man for the purpose than the average "bobby"—but because it was expensive. Men now suggest an Assyrian gendarmerie from Mesopotamia instead. Those rather bellicose Christian tribesmen would do the job all right, and would hardly ask for employment more congenial than that of banging the heads of Jews and Moslems impartially, while they would be far cheaper than British police. It seems to be the habit of British authority to make use of that nation in any local trouble, and it usually finds them an effective instrument.

As for the whole Palestine problem, of course the Jewish claim to Palestine looks unanswerable, to those who draw their knowledge of Oriental history and problems from the Old Testament. Certainly as an introduction to the whole, nothing is better than study of, say, the books of Judges and of Job, but much water has run under the bridges, even of so dry a land as Palestine, since the Old Testament was finished.

The Mohammedan is apt to say—of

course the Scriptures have no authority for him—"the Jews won the land by the sword, and the verdict of Allah so expressed." The title is an excellent one—for so long as you can maintain it, but the Jews lost it, and we won it by that same title. If, as you say, the Jews ought to have Palestine back because they conquered it a few centuries ago and then lost it—well, suppose you give us Spain, to which we have the same right, and we will call the bargain fair.

The Church of Roumania is looking forward eagerly but also somewhat anxiously to the assembly of the "pro-synod" in the coming spring or summer. All allow that it must take place, but conservatism is a very strong force in this Church, particularly as embodied in the person of the Patriarch, Myron Cristea. It is indeed a question with that great and interesting prelate whether his dislike for the Protestant is stronger than his hatred of the Jew, and hence it is doubly unfortunate that the Church of England should be represented locally by a mission that seems to the Roumanians to be tainted with both these heresies.

All hope that the "pro-synod" will get some administrative questions that affect the whole Church duly settled and out of the way, and also that it will refrain from meddling with anything doctrinal.

The main administrative matters that Roumania would like to see settled are those concerning the status of the autocephalous Churches of the Dodekanese, the group of twelve islands round about Rhodes, and of Albania. Properly, the matter of the status of Bulgaria ought to come up also, but as the Church in Roumania has already been acting as if it had been properly settled, naturally they do not admit too readily that the question is still an open one.

By one of the anomalies that exist in the Orthodox Church—and which are so comforting for the Anglican, as proving that his Church has not a monopoly of the article—Roumania is in full communion with "schismatic" Bulgaria, and sends the "Holy Chrism" regularly to Sofia, and this without the least prejudice to her relations with Constantinople and Greece. Also, Roumania and Bulgaria "exchange students" regularly at their theological colleges, and the Roumanians own that they receive great benefit from the fact, seeing that the college at Sofia is now staffed very largely with exiled Russian professors and the Russians were in their own way the best and most original theologians in the Orthodox Church.

While agreeing that the coming synod should act on these administrative questions, Roumanians are very slow to admit that any matter of theology can even be discussed. In that direction, they say, no reformation is possible save by the free consent of each one of the autocephalous Churches, given individually, such consent being subsequently confirmed by a real ecumenical synod—when one can meet. This makes it obvious that any real doctrinal reformation of an official kind is as yet distant in the East, and yet such things have a way of happening unofficially both in the West and in the East. A reformation of the Shorter Catechism and of the Westminster Confession is unthinkable—yet there are such things as "declaratory acts."

THE POLISH CHURCH QUESTION

In Poland there is a difficult and unpleasant problem awaiting solution between the Orthodox and Roman Catholic Churches.

In that land the bulk of the population, nobody disputes, is of the papal obedience. Indeed, the official estimates give seventy-five per cent to that faith, including in it, as is fair enough, the eleven per cent who are "Greek Uniate." Only about twelve per cent of the whole population are Orthodox, the balance being either Protestant or Jew. This proportion is very unusual in any Slav land, and it probably goes back to days when the profession of any religion that was not Russian was a kind of flag of Polish nationality.

Now, the Romans have put in a claim for the possession of about 500 of the Orthodox Church fabrics, being about one-fifth of the total number in the land. It is said, apparently with truth, that these buildings were built by Romans and were transferred to Orthodox hands by the decree of the Russian government in the latter half of the last century. It is also claimed—though we can pass no opinion on the facts—that in many of the places concerned there are no Orthodox, or next to none; and the whole village is Roman Catholic, while there is no Roman church.

The matter is, of course, to be done by law, and there are now about 500 separate cases before the courts, one for each fabric in question. Of course the Orthodox are much moved by this, and by the vigorous Roman propaganda that is going on in all Oriental lands. It is encouraging to see that the Orthodox are being moved to counter efforts to keep their own people, and are tightening up the bonds of discipline in their own communion.

One is more doubtful about one of the proposed measures of discipline, viz., the compulsory celibacy of the clergy in the autocephalous Church of Poland. It is said that two of the Polish bishops are endeavoring to introduce this reform on their own authority.

W. A. WIGRAM.

WOMAN'S AUXILIARY
OF NORTH CAROLINA MEETS

WINSTON-SALEM, N. C.—The annual meeting of the Woman's Auxiliary of North Carolina was held at St. Paul's Church, Winston-Salem, April 29th to May 1st. Over 200 delegates from the various branches in the diocese were present. Practically all phases of the Auxiliary work were presented, and inspiring addresses were made by Bishop Larned, Bishop Penick, Dean Nes, and Captain Mountford. Reports from the mission field were made by Miss Bessie Blacknall of Alaska and Miss M. A. Hill of China.

Several important resolutions were adopted. The women pledged \$3,000 to the advance work of the Church for the next two years, and made an appeal to the men of the diocesan convention to pledge \$9,000, to make up the amount asked for by the general Church. Great interest was manifested in certain work in the state, such as the mountain schools and the school for delinquent colored girls.

The new church and parish house at Winston-Salem were ideal for the meeting. On the afternoon of the second day, the Rev. R. E. Gribbin gave a reception at the rectory.

Miss Rena Clark of Tarboro was elected president for the next three years, succeeding Mrs. F. S. Spruill. Miss Sally Dortch was chosen to represent the women on the diocesan council.

Archbishop Matheson Resigns From
Primacy and From Archbishopric

Trinity College School Returns to
Port Hope—The Social Service
Council of Canada

The Living Church News Bureau
Toronto, May 1, 1930

THE MOST REV. S. P. MATHESON HAS announced his intention of resigning both from the Primacy of the Church of England in Canada and from the archbishopric of Rupert's Land, to take effect on September 20th when he will be 79 years old. He has served as Bishop and Archbishop for twenty-seven years, and for more than twenty-one years has been Primate of the Canadian Church.

His Grace resigned the Primacy over a year ago, but at the unanimous request of the House of Bishops consented to remain in office.

TRINITY COLLEGE SCHOOL RETURNS
TO PORT HOPE

At the close of the Easter vacation, Trinity College School returned to Port Hope, where a fine new school building has been erected on the site of those burned down two years ago. During the interval the lower and middle school have been using the old Woodstock College buildings, which have now been purchased by the Roman Catholic Redemptorist Order and will be used for school purposes.

UNEMPLOYMENT INSURANCE

The Toronto diocesan council for social service will bring the following resolution before the diocesan synod:

"Whereas unemployment creates distress, poverty, sickness, more unemployment, and crime, thereby causing great mental, physical, and financial strain on the people of Canada:

"And whereas this Toronto diocesan council for social service believes much of the foregoing distress, etc., could be eliminated by the introduction of a system of unemployment insurance;

"Therefore be it resolved that this council is of the opinion that a system of unemployment insurance, based broadly on the British Act, made applicable to Canadian conditions, would be in the best interests of the country.

"And be it further resolved that we recommend to the forthcoming session of the synod that the synod of the diocese petition the federal government to enact legislation providing for a system of National Unemployment Insurance."

CONVOCATION AT TRINITY COLLEGE, TORONTO

Practical advice for those entering the ministry was given by the Bishop of Niagara, the Rt. Rev. Derwyn T. Owen, to the graduating class in divinity at Trinity College at the convocation of the faculty of divinity.

The Rev. Professor Rollo, who is retiring from the staff of the college after seventeen years of service and returning to his native Scotland, was presented by members of the faculty of the college with a check, by graduates of the college with another check, and by the students of the college with a silver salver. The presentation was made by the Bishop of Toronto.

THE SOCIAL SERVICE COUNCIL OF CANADA

Achievements of the social service council for Canada during the past year were reviewed at the annual meeting by Canon C. W. Vernon, president, in the Royal York Hotel, Toronto. They included sur-

vey of labor and living conditions in the steel industry, report on the trend of family life and marriage in our times, study of conditions prevailing in prisons, granting of social service fellowships, creation of an editorial board for its magazine, *Social Welfare*, and the linking of the Canadian Council with the Christian Social Council of England.

ST. GEORGE'S DAY SERVICE BROADCAST
THROUGHOUT CANADA

The St. George's Day service at St. James' Cathedral, Toronto, last Sunday evening, was put on the air in a trans-Canada broadcast. The organ was supplemented by trumpets, trombones, and drums, which added to the effectiveness of the rendition.

The Rev. Canon Cody delivered a sermon in which he pointed out the reluctance of the English race to broadcast its own achievements. He said the time had arrived for all Great Britain's daughter nations to get into closer fellowship with her.

The march to the cathedral was headed by H. M. Army and Navy Veterans' band. Sir Henry Pellatt, president of the organization, and many past presidents and officials led the procession into the cathedral.

MISCELLANEOUS NEWS

The Rev. Canon Cluff, who has been rector for the past twenty-five years of St. James' Church, Stratford, is retiring this year and will move to London. The news of his retirement has been met with sincere regret. He has been one of the most prominent clergymen in the diocese of Huron.

Quite a notable gathering took place at the Teachers' Hostel in Saskatoon, when a large number of friends met to say goodbye to Miss Bashford, who may be leaving the hostel before very long to return to England. The rooms downstairs were all full and the girls of the hostel acted as hostesses to everybody. The old members of the hostel had arranged a gift of an album containing a check as a hearty token of good wishes for her future. It then turned out that Miss Suthers, who has been looking after the Sunday school by post, was also returning to England and a presentation of a very nice traveling rug was made to her.

The Rev. S. E. Morton of St. Luke's Church, Kingston, is to succeed the late Archdeacon Woodcock as rector of Trinity Church, Brockville.

After forty-five years in the ministry, the Rev. T. H. Brown, rector of Seaforth for eighteen years, has retired to make his home in Toronto. On the eve of their departure the congregation of St. Thomas' Church honored Mr. and Mrs. Brown with a reception in the parish hall and presented them with a handsome purse of gold. During his ministry Mr. Brown has served in four parishes in the diocese of Huron, Thamesford, Delaware, Meaford, and Seaforth.

BEQUEST TO CHURCH MISSION
OF HELP

NEW YORK—Church Mission of Help in the diocese of Pennsylvania has received a legacy of \$5,000 for endowment.

Staten Island Rector Succeeds in Protest Against Textbook Used by Schools

Restoration of St. Paul's, Eastchester—Grace Church Creates Marriage Ruling

The Living Church News Bureau
New York, May 3, 1930]

DURING THE PAST SEVEN YEARS THE public schools of New York have used Prof. Carlton J. Hayes' book, *Modern History*. That the work no longer serves as a textbook here is due to a protest made by the Rev. Lefferd M. A. Haughwout, rector of St. Anne's Church at Great Kills, Staten Island. Fr. Haughwout's attention was brought to the book when his children used it in school. Following a study of it the rector filed a complaint with the department of education and followed it with letters to superintendents and with an appeal to the Staten Island school board. The result has been the withdrawal of the book from school use with the explanation that there is a considerable number of textbooks on modern history of which no one has complained and that the board of superintendents feels it should not continue the use of a book to which any section of the city objects.

Fr. Haughwout complained that this book is objectionable on two grounds, civic and religious. He has stated that "it breaks down respect for political democracy, patriotism, and all that pertains to nationalism, and encourages radicalism by unfavorable contrast of the basis of modern society, under the name of capitalism, with conditions in the Middle Ages." He maintains further that in the realm of religion the Roman Catholic Church is, throughout the book, deliberately defended, and both the Church of England and all branches of Protestantism persistently criticized. The book was written by Prof. Hayes of Columbia, a Roman Catholic, in collaboration with Prof. Parker T. Moon. The Macmillan Co., publishers of the book, of which 150,000 copies have been sold, is seeking opportunity for a revision of the work agreeable to the authors and the board of superintendents.

RESTORATION OF ST. PAUL'S, EASTCHESTER

The Rev. W. Harold Weigle, who in the past two years has served as local chaplain of the Episcopal Actors' Guild, enters tomorrow upon his new work as rector of old St. Paul's Church, Eastchester. Fr. Weigle's plans for his church are such as should enlist the interest of many beyond his parish, for it is intended to restore this venerable edifice and to make it serve as a national shrine. Erected in 1763, this church is three years older than St. Paul's Chapel, the senior of religious edifices in New York City. Eastchester is now a portion of the city of Mount Vernon, and St. Paul's is near the Boston Post road. Under the direction of H. B. Upjohn as architect, plans are under way for the restoration of the church and adjoining cemetery. The present building is the third on the site; records tell of services held as early as 1665. During the Revolutionary War Washington used St. Paul's Church as a hospital, and it is said that Aaron Burr once practised law in the building. The Rt. Rev. Samuel Seabury was rector of St. Paul's from 1766 to 1786. During the Revolution the nearby country was pillaged to considerable extent so that

parishioners buried the bell and rector's Prayer Book in a local swamp. The bell is still in use and the Prayer Book will be used in the services tomorrow.

CATHEDRAL ITEMS

Bishop Manning will be the preacher at the cathedral on Sunday morning, the eleventh, when officers and men of the fleet anchored in the Hudson will attend the service.

The Very Rev. Milo H. Gates, D.D., is preaching at Amherst College tomorrow. Next Sunday afternoon he will be the preacher at the cathedral when more than thirty commanderies of the Knights Templar will be present for their annual service.

A sung Eucharist at 10 o'clock on Tuesday, May 13th, will precede the opening session of the 147th annual convention of the diocese.

The commencement service of the New York Training School for Deaconesses will be held on Thursday morning, May 15th, in the Chapel of St. Ansgarius of the cathedral.

GRACE CHURCH MARRIAGE RULING

The following is the wording of the pledge which couples desiring to be married at Grace Church are now required to sign:

"We express our purpose to enter into a life-long union of mutual faithfulness and devotion;

"We recognize that marriage can be permanently happy and enriching only through the cultivation of those qualities of self-control, forbearance, and unselfish love which religious ideals can help to create;

"And, therefore, for our own sakes and for the sake of the home which we hope to establish, we will seek to associate ourselves for worship and fellowship with some Christian church in the community where we reside."

MARY SHAW MEMORIAL WINDOW

Last Sunday afternoon at the Church of the Transfiguration there was unveiled the first church window in America to be placed in memory of an actress. As a tribute to Mary Shaw, author, feminist, and actress, the Gamut Club, which she founded, presented this window to the church which ministers so notably to members of the dramatic profession.

ITEMS

The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, has been aiding the Bishop of New York by confirming classes in several local parishes.

The Rev. W. H. Davison, rector of the Church of St. John the Evangelist, Montreal, is the noonday preacher this coming week at Trinity Church.

The Rev. H. A. Woolfall, formerly a parishioner at St. Andrew's, Yonkers, now rector of St. Mark's Church, Washington, preached in St. Andrew's Church last Sunday.

At Holy Cross Church, Kingston, the Rev. J. Gregory Mabry, rector, a eucharistic mission will be held from May 15th to 25th, the Rev. Spence Burton, S.S.J.E., to be the director.

The annual meeting of the Guild of All Souls will be held on Monday, May 12th, at St. Ignatius' Church. At 11:15 there will be a solemn Mass of Requiem, with a sermon by the Rev. Dr. C. S. Hutchinson of St. John's Church, Newport.

The annual convention of the leaders and friends of the Little Helpers, diocese of New York, will be held on May 15th at St. Philip's Church, 213 West 134th street, and will begin with a Eucharist at 11 o'clock.

The annual meeting of the Church Club of New York, held on April 28th, resulted in the election of the following: George E. Fahys as president; Edmund Dwight, John S. Melcher, and James S. Taylor as vice-presidents; Edward R. Hardy as secretary; and E. S. Pegram as treasurer.
HARRISON ROCKWELL.

DISAPPROVE MERGING OF KANSAS AND SALINA

SALINA, KANS.—Possibly the thing of most interest at the annual convocation of Salina was the ability of Bishop Mize to be present and able to preside. The Bishop is by no means a well man since the accident of last January in which he lost the sight of his left eye.

The convocation opened on Tuesday, April 29th, in Christ Cathedral, Salina, with a corporate Communion of the district with the Bishop as the celebrant. The annual address by the Bishop revealed that Bishop Wise and an appointed committee of Kansas had had several meetings with Bishop Mize relative to the diocese of Kansas absorbing the missionary district of Salina, with Bishop Mize becoming assistant to Bishop Wise. During the sessions the clerical and lay delegates discussed the matter at length, and a resolution was passed expressing the emphatic disapproval of any such proposition.

As was most fitting, a resolution of love and good will was sent to the Rt. Rev. Sheldon M. Griswold, D.D., upon his election as Bishop of Chicago. Bishop Griswold was the first Bishop of Salina and was in charge of the district for fourteen years.

A resolution pledging loyalty and cooperation was sent to the Most Rev. James De Wolf Perry, D.D., newly elected Presiding Bishop of the Church.

The district, through the convocation, accepted an advance work quota of \$300 to help erect a chapel in Bontoc, Philippine Islands.

At a mass meeting held in the cathedral in the evening special prayers of thanksgiving were offered for the recovery of the Bishop.

Clerical delegates elected to the provincial synod were: The Rev. Charles O. Brown of Dodge City; the Very Rev. D. E. Strong of Salina; and the Rev. Francis W. Sherman of Cimarron.

It was voted to hold the next convocation in St. Cornelius' parish, Dodge City, on Sunday and Monday, February 8 and 9, 1931.

WOMAN'S AUXILIARY OF ALBANY MEETS

TROY, N. Y.—The annual meeting of the Woman's Auxiliary, diocese of Albany, was held in Christ Church, Troy, Wednesday and Thursday, April 30th and May 1st. There was a well attended service in the church on Tuesday evening, at which the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D., was the speaker.

Following the Holy Communion Thursday morning, at which the united thank offering was presented, business sessions were held from 10 to 12 o'clock. After the noonday prayers for missions addresses were made by Dr. Mary L. James, of Wuchang, China, and the Rev. A. N. Roberts, of Brazil.

Very Few Names Mentioned in Connection With Coming Election in Massachusetts

Dedicate Chapel at Trinity Church, Haverhill—Meeting of Diocesan Altar Guild

The Living Church News Bureau
Boston, May 3, 1930

THE DIOCESAN CONVENTION OF THE coming week naturally holds the interest and attention of everyone in Massachusetts and many beyond its confines. While interest is high, comparatively few names have been mentioned in connection with the forthcoming election of a bishop. The convention handbook presents the order of events for the two days, May 7th and 8th. It is not anticipated that anything of great moment will have place during the business sessions on May 7th, other than the elections of certain deputies to the provincial synod, etc. The great memorial service in honor of Bishop Slattery will be held in St. Paul's Cathedral on Wednesday evening. After a celebration of the Holy Communion on Thursday morning, the election of the new Bishop will be held in St. Paul's Cathedral. It is naturally a solemn time for the diocese and the prayer put forth by Bishop Lawrence at the request of the standing committee has been in general use, publicly and privately.

CHAPEL DEDICATED AT TRINITY CHURCH, HAVERHILL

Emmanuel Chapel, a memorial to the Hon. William H. Moody who was an associate justice of the United States Supreme Court and secretary of the Navy, was blessed and dedicated by the Rev. James Malcolm-Smith in Trinity Church, Haverhill, last Sunday. The occasion was a sad one for the parish as Fr. Malcolm-Smith preached his farewell sermon before leaving to begin his new duties as rector of St. James' Church, Roxbury. City officials and representatives of many organizations were present in addition to the large congregation. The new memorial chapel is at the southwest corner of the main body of the church and it has been made possible through the bequest of Miss Mary Moody who wished to provide a memorial to her distinguished brother, a former member and communicant of Trinity parish, Haverhill.

Fr. Malcolm-Smith will return to the Haverhill parish where he has ministered for nearly seventeen years for the dedication of one more memorial, the stained glass window given by Mrs. Henry Hale Gilman in memory of her husband, upon the return of the donor from abroad. These memorials add further beauty to the church which has recently been so effectively remodeled and enlarged through Fr. Malcolm-Smith's untiring efforts.

HONOR RECTOR OF ST. ANSGARIUS' CHURCH

Friends and parishioners of the Rev. Dr. Anders W. Sundelof, rector of St. Ansgarius' Church, Roxbury, gathered to a large number in the parish house on April 23d in order to honor Dr. Sundelof on the occasion of his 60th birthday. An idea of the estimation in which Dr. Sundelof is held may be inferred from the presentation by the parish of a billfold containing a substantial sum; by extra-parochial friends through the Swedish consul of a loving cup filled with gold coins; by the young people of a white chasuble embroidered in gold; and by the

editor of the Swedish newspaper, *Svea*, of an inscribed gold watch. Speeches were made by various representatives, including among others those of the Masons and the Swedish Charitable Society.

The altar of St. Ansgarius' Church, Roxbury, has recently been adorned with a very lovely cross and two candlesticks given in memory of Mrs. Margaret Mässon by her mother, Mrs. Emil O. Lundin, and by her sister, Mrs. Arthur Little.

MEETING OF DIOCESAN ALTAR GUILD

The diocesan altar guild, through two meetings a year and numerous parish engagements of the directress, holds the co-operation and interest of its members scattered throughout the parish altar guilds of the diocese. Last Wednesday, the diocesan altar guild held its spring meeting beginning with a moderately priced supper in the cathedral crypt for which 200 acceptances were received. Immediately after the supper, a meeting was held in the crypt at 7 P.M. when the directress, Mrs. Reginald Pearce, presided, and the Rev. Henry M. Medary of Taunton spoke on Church Symbolism. Miss Margaret Bush, treasurer, gave her report, for the diocesan altar guild sponsors two publications which have won their way on merit. At 8 P.M., Evening Prayer was read by the Very Rev. P. F. Sturges in the cathedral proper, and the Rev. J. D. Hamlin of the Church of the Advent preached a sermon on the intimate character of altar guilds and their close association with sacred things.

YOUNG PEOPLE'S MEETINGS AT MALDEN

The Rev. H. Robert Smith of St. Paul's Church, Malden, has been answering the searching questions of the young people of his parish for the past two years until last Sunday evening when, reversing matters, the rector asked the questions and the young people answered them. The six questions asked by him referred to the meaning of God in one's own life; what the young generation is doing in order to escape the criticism of the one following it; the most important duties of a clergyman; whether the services of the Church might be improved; whether something else could take the place of the churches of the present; what one would do if one were living in Russia, subject to that government's anti-religious propaganda. Mr. Smith wisely and hospitably has always allowed the young people to follow the Church service on Sunday evenings by informal discussions and refreshments at the rectory.

MISCELLANEOUS

The Sailors' Haven Woman's Aid held its annual meeting last Tuesday afternoon in the library of Emmanuel Church. Captain E. W. Scott, chaplain at the Charlestown Navy Yard, was the speaker of the afternoon. This large group of women, working under the direction of Mrs. Wallace M. Leonard, in order to further the great work of the Sailors' Haven, is a quiet but most potent force for good, reaching out to the thousands upon thousands of sailors coming to the port of Boston.

The Ven. J. Henry Thomas of Eastern Oregon will visit the diocese for the purpose of taking engagements on two occasions: May 9th to 13th and May 17th to 20th. Archdeacon Thomas will be the

preacher when the children of the diocese present their Lenten mite box offering in Trinity Church on the afternoon of May 11th, and he will speak to the Woman's Auxiliary of Trinity on the following day.

The Rt. Rev. Frank W. Creighton is to be the speaker at the May meeting of the diocesan Church Service League in St. Paul's Cathedral crypt on the afternoon of May 21st.

ETHEL M. ROBERTS.

BISHOP PAGE OPENS JUNIOR BROTHERHOOD CONVENTION

JACKSON, MICH.—Termed by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, as the most significant thing which had occurred in his episcopate, more than 175 teen-age boys and their leaders gathered at St. Paul's parish house, Jackson, for the first annual convention of the advanced Junior Brotherhood of St. Andrew in the diocese of Michigan on Friday, April 25th. The convention was opened with a great service in the church at which addresses were made by Bishop Page and the Rev. Dr. Hubert Carleton, rector of St. Augustine's Church, Wilmette, Ill., who was one of the leaders of the convention. Dr. Carleton's address, Building for the Future, was a challenge to the boys who represented more than forty parishes and missions of the diocese to go back and spread their work far and wide. That the challenge was accepted was proved by the boys at the Saturday morning session of the convention when more than twenty groups of the delegates pledged themselves to spread the work of the Brotherhood in their parishes and missions and pledged themselves to carry out, without compromise, the rules of prayer and service of the Brotherhood.

Paul Rusch, another of the conference leaders, told the boys at the Saturday morning session something of the Church's work at St. Paul's University, Tokyo, of which faculty he is a member. His message and a second one which he delivered to the delegates following the corporate Communion breakfast on Sunday morning made a deep impression on the boys. He also led one of the group conferences on Types of Service Open to Older Boys.

At the convention banquet held Saturday night, nearly 250 men and boys listened to addresses by the Rev. T. L. Harris, student pastor at the University of Michigan, who spoke on The Motives of Education, and Leon C. Palmer, general secretary of the Brotherhood, who delivered an address on leadership and its need among the youth of the Church today.

A preparation service for the corporate Communion the following morning was held after the close of the banquet in St. Paul's Church by I. C. Johnson, director of Boys' Work for the diocese.

At the corporate Communion the following morning, at which the Rev. Charles L. Ramsay, rector of St. Paul's Church, was the celebrant, more than 160 men and boys were in attendance. The closing session of the convention was the 11 o'clock service attended by more than 400 people, at which Dr. Carleton preached on the life of St. Andrew and its implications for the life of today.

During the series of meetings group conferences on Brotherhood work were held by Mr. Palmer and a special conference for boys interested in the ministry as a life work was conducted by Bishop Page. Other leaders at the conference included the Rev. Herman R. Page of St. Paul's Church, Dayton, Ohio, and a considerable group of the diocesan clergy, more than a dozen of whom attended the convention.

Bishop Griswold to Be Enthroned At Special Convention of Chicago

Dr. John Rathbone Oliver to Address Clergy—Deaneries Hold Joint Meetings

The Living Church News Bureau
Chicago, May 3, 1930

PLANs ARE COMPLETE FOR THE SPECIAL diocesan convention which will meet Tuesday, May 13th, at St. James' Cathedral, to elect a bishop coadjutor. The convention will open with Holy Communion at 10 o'clock. A feature of the service will be the enthronement of the Rt. Rev. Sheldon Munson Griswold, D.D., as Bishop of Chicago.

It will be recalled that Bishop Griswold was elected Diocesan to succeed the late Bishop Anderson at the annual convention in February. His recent illness prevented his being enthroned and the ceremony will take place at the special convention.

Immediately following the Communion service, the convention will proceed to the election of a bishop coadjutor. It is expected that the election will be accomplished some time during Tuesday and adjournment can take place the same day.

Clergy and delegates to the convention will be guests at the pre-convention dinner given by the Church Club at the Sherman Hotel, Monday night, May 12th. The Rt. Rev. B. F. P. Ivins of Milwaukee, the Rev. Dr. Hubert Carleton of Wilmette, and Charles H. Kingman of Ottawa, will be the speakers. John D. Allen, president of the Church Club, will preside. Officers of the club for the coming year will be elected at the meeting.

THE REV. R. MALCOLM WARD TO
THE PHILIPPINES

Announcement is made of the election of the Rev. R. Malcolm Ward, assistant at Christ Church, Winnetka, to be rector of the Cathedral of St. Mary and St. John, Manila, Philippine Islands, and his acceptance. Mr. and Mrs. Ward expect to leave Winnetka July 1st and to sail for Manila on July 26th.

In Manila, the Rev. Mr. Ward will succeed the Rev. F. C. B. Belliss of California. In addition to being rector of the cathedral he also will be rector of the cathedral school.

MEN'S THANK OFFERING MAY 11TH

The department of ways and means of the diocese is asking the coöperation of clergy, laymen, and boys on behalf of a men's thank offering to be made on Mothers' Day, Sunday, May 11th, throughout the diocese.

Letters have been sent to all clergy and in cases where coöperation is given the department is providing stamped envelopes, letters, and thank offering envelopes to be sent to individual men and boys. It is hoped that the offerings will be placed upon the altar on Sunday, May 11th, as a thank offering to mothers.

Last year the department promoted a one-day's income offering and it was hoped that such may become an annual offering in the diocese.

DR. OLIVER COMING TO DIOCESE

The Rev. Dr. John Rathbone Oliver, priest and author, comes to Chicago next week to address several Church groups. He will be the guest of the Clergy's Round Table at St. James' Community House all day Thursday, May 8th. He will lecture in

the morning at 10 o'clock, and again in the afternoon at 2 o'clock. Opportunity will be given for discussion. The subject of his lectures will be: What the Parish Priest Should Know About Mental Illnesses and Mental Maladjustments.

After the clergy conference, Dr. Oliver is to speak to a group at the University of Chicago, Thursday evening.

Psychiatry in the Service of the Soul is the subject of a lecture which Dr. Oliver will give on Friday, May 9th, at 11 o'clock in the Anderson Chapel at the Western Theological Seminary. The lecture will be followed by a luncheon in Horlick Refectory. This lecture is open to the public and those desiring reservations for the luncheon should make them through the seminary office.

Dr. Oliver is going to the Chapel of St. John the Divine at the University of Illinois for the week-end and will return to the city for a luncheon in his honor on Monday, May 12th, under auspices of the University of Illinois Chapel committee.

WOMAN'S AUXILIARY HEARS THE REV. I. ST. J. TUCKER

Greater emphasis upon missionary work in large cities of this country was urged by the Rev. Irwin St. John Tucker, of St. Stephen's Church, Chicago, speaking before the monthly meeting of the Woman's Auxiliary of the diocese at the State-Lake Building Thursday morning. The Rev. Mr. Tucker attributed much of the lawlessness in American cities to the lack of effective home missionary work.

A tendency toward compromise between religion and materialism was scored by the speaker.

DEANERIES HOLD JOINT MEETING

Members of the northern and southern deaneries of the diocese met together at Trinity Church, Aurora, Monday and Tuesday of this week. The Rev. Stephen E. Keeler, rector of St. Chrysostom's Church, was the preacher at the Monday evening service which was followed by informal gathering and discussions on common problems.

Dr. Keeler spoke again Tuesday morning and the Rev. H. A. Donovan, Liberian missionary, also addressed the group on the work of the Church in Liberia. Adjournment followed luncheon on Tuesday.

THE REV. E. V. KENNAN TO FREEPORT

The Rev. E. Victor Kennan, curate at St. Mark's Church, Evanston, for the past three years, took up his duties as rector of Grace Church, Freeport, this week. The Rev. Mr. Kennan succeeds the Rev. John R. Pickells who recently became rector of Trinity Church, Chicago. He has been at St. Mark's, Evanston, since his ordination.

NEWS NOTES

Col. Calvin Goddard, expert on ballistics and director of Northwestern University crime detection bureau, addressed the Clergy's Round Table last Monday morning on Scientific Methods of Crime Detection, telling of recent developments in combatting crime. The Rt. Rev. Frank E. Wilson of Eau Claire, the Rev. H. A. Donovan, Liberian missionary, and the Rev. Spence Burton were among the guests.

The Church of the Good Samaritan, Oak Park, tomorrow (Sunday) inaugurates

a week of festivities in recognition of the third anniversary of the pastorate of the Rev. Mansel B. Green. Dedication of a pipe organ in memory of Bishop Anderson takes place Sunday, and Thursday evening, May 8th, there is to be a parish dinner and reception to Fr. and Mrs. Green.

G. F. S. IN SPRING CONFERENCE

NEW YORK—"If we are to have the thrills of really living in this modern world and of being useful in our contacts with young people, we must somehow contrive to make ourselves at home in it," Dr. Adelaide T. Case, associate professor of education, Columbia University, told seventy leaders of the Girls' Friendly Society at the opening session of the annual spring conference, New York, April 27th to 29th. Dr. Case, in discussing Explorers, Old and Young, went on to say that some of the ways to understand our present-day environment are: to read autobiographies, books written about us by foreigners, and books written by young people themselves; to visit groups doing creative work in dramatics, art, and education; and to know what is being done along such lines as mental hygiene and the German Youth Movement.

Dr. Adele E. Streeseman, medical consultant of the American Telephone and Telegraph Company, on the second day of the conference told the group that the increasing complexity of life makes it impossible for us to protect the girl of today; we must immunize her. Her outlook is different from that of the previous generation because she expects to work whether she marries or not. Furthermore, she is exposed to a variety of spiritual contradictions in this age when "anyone with a vocabulary can attempt to teach and when every magazine contains articles on complexes and what to do about them."

A program for the rural work of the Girls' Friendly Society was presented on the third day of the conference by the Rev. H. W. Foreman, secretary for Rural Work of the National Council. Another outstanding feature of the conference program was the training of the leaders who are to conduct the group discussions at the triennial national convention of the society in Chicago next October.

Seventeen dioceses were represented at this conference which was followed by a three-day meeting of the board of directors.

YOUNG PEOPLE OF SPRINGFIELD MEET

DANVILLE, ILL.—Holy Trinity parish, Danville, was host to the young people of the northern half of the diocese for their spring conference, which was held May 3d and 4th. A fine program was outlined and one of the leaders was Lonsdale West, the new president of the Chicago Young People's Society. The Rev. Herbert L. Miller, rector of Emmanuel Memorial Church, Champaign, and the director of Young People's work of Springfield, actively promoted the conference.

St. Andrew's, Carbondale, is to be the host to young people of the southern half of the diocese at its meeting, May 9th and 10th.

Springfield is proud of the fact that the Young People's work has seemed to prosper and more than hold its own ever since its inception in 1925 at the time of the first gathering of the young people of the diocese when Bishop Quin of Texas was the principal leader.

Four Missionary Bishops Describe Their Work to Philadelphians

Bishop Garland Sends Message to Convention—Dr. Mockridge Ex- plains Aims of City Church

The Living Church News Bureau
Philadelphia, May 3, 1930

TOMORROW, BEING THE EVE OF THE MISSIONARY mass meeting to be held in the Academy of Music, will find many missionary bishops preaching throughout the city and suburbs.

In order to give to the people of the diocese a concrete idea of the work being done in the mission fields for which Pennsylvania has promised to contribute, the mass meeting has been called for Monday night, and four bishops will describe the work in their territories.

The Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, who has become well known to many people of the diocese while assisting Bishop Garland during several seasons, will tell about the work of the new Cathedral Church at Hastings. Tomorrow, he will preach in the Church of the Holy Apostles' in the morning and in the Church of the Epiphany, West Philadelphia, in the evening.

The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, who was born in Philadelphia and went to Mexico from St. Mark's, Frankford, will describe the Indian missions at Joquicingo and other posts and the day schools and nurseries being maintained by the Church in the very poor sections of Mexico City. Bishop Creighton will preach in the Church of the Redeemer, Bryn Mawr, tomorrow morning, and in Zion Church, Logan, tomorrow evening.

The Rt. Rev. Thomas Casady, D.D., Missionary Bishop of Oklahoma, will speak about the new church in the town of Miami, Okla., which this diocese is helping. Bishop Casady will be the preacher tomorrow morning in St. Paul's, Chestnut Hill, and in St. Paul's, Chester, in the evening.

The Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming, who resided in Philadelphia for several years before his consecration here last winter, will describe the Church work being done in the mining towns and on the ranches in Wyoming. He will speak in Old St. Peter's Church tomorrow morning, in the Church of the Holy Apostles in the afternoon, and in St. Stephen's, in the evening.

BISHOP GARLAND SENDS MESSAGE TO CONVENTION

For the first time in nineteen years, the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, will be absent from the diocesan convention, which will meet this week on Tuesday and Wednesday, May 6th and 7th. Bishop Garland is on a leave of absence, and is making a world tour, being at present in Singapore, Straits Settlements. He has, however, sent a message to the clergy and laity, which will be read at the convention.

The Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor, will preside at the convention, as well as at the mass meeting the night before. This will be Bishop Taitt's first convention since his consecration last October.

DR. MOCKRIDGE EXPLAINS AIMS OF CITY CHURCH

After the announcement had been made last Sunday that St. James' Church, Philadelphia, was henceforth to have two "co-rectors" instead of merely a "rector," the Rev. John Mockridge, D.D., who has been rector for fifteen years, explained in his sermon that no real "preacher" could reasonably take care of the many duties as outlined in the ideal conception of a city church.

He went on to say that something radically different from the conventional method is needed other than that of placing responsibility for every phase of parish work upon the shoulders of one official. The rector, he said, must plan and direct all services. He must do pastoral work. He must manage the institution. He must be his people's spiritual guide. In his hands is placed the direction of the music. In too many cases he must raise all the money. He may be an indifferent preacher, but the congregation is not satisfied if he gets anyone to preach for him. The rector, he said, may have his time taken up from Monday morning to Saturday evening in the attempt to keep pace with the many jobs that beset him, but on Sunday he must preach.

Dr. Mockridge believes that by the system of "co-rectors," one of the most serious handicaps to the extension of the Church today will be solved—the deadening of the voice in the pulpit by the multitudinous tasks of administering the parish. When a man really is a great preacher, his gift is in shackles. The pulpit of a city church should carry messages of strength and help from men who, freed from financial and administrative worries, have time for meditation, reading, and study. "We must find preachers," said Dr. Mockridge, "and set them free for their high, holy, and most difficult work."

SPRING MEETING ON SUMMER CONFERENCES

The annual spring meeting on summer conferences was held on Thursday evening, May 1st, in Holy Trinity parish house. The Rev. Charles Jarvis Harriman presided.

After the supper an informal discussion was held, in which five conferences were represented. Mrs. E. D. Crawford of Whitemarsh, Pa., introduced the speakers.

The Rev. Nathaniel B. Groton, rector of St. Thomas', Whitemarsh, described the Blue Mountain Conference; the Rev. Dr. John R. Hart, Jr., of the University of Pennsylvania, spoke about the Concord Conference; the Rev. Frederick E. Seymour, director of religious education of the diocese, presented the Peninsula Conference; Father Harriman spoke about Bethlehem; and Mrs. Crawford was one of several speakers who told of their experiences at Wellesley. A visitor from Colorado urged those present to stop at the Evergreen Conference while touring the west this summer.

The Rev. C. E. Snowden, secretary of the Field Department of the National Council, was the guest speaker of the evening, and told of the great good being done by summer conferences in general.

RECEPTION GIVEN BY BURD SCHOOL

In order that the mothers of girls in the diocese might know of the advantages

which the estate of Mrs. Eliza Howard Burd is providing for fatherless girls, two afternoon receptions and teas were given on Friday and Saturday, May 2d and 3d, by the board of women visitors of the Burd School for Girls.

Miss Margaret Tappen, the principal, is the "mother" of the family of forty girls. Her aim is to bring the girls up in an atmosphere devoted to the pursuit of the best in the realms of the beautiful, the good, and the true. According to the will of Mrs. Burd, preference is given on the waiting list of applicants to the daughters of clergymen. Most of the girls attend the public and high schools of West Philadelphia, near the Burd School, and they are given a home until they have completed a course of training, whether in high school, college, or business school.

The school is a part of the parish of St. Stephen's Church, Philadelphia.

ELEANOR ROBERTS HOWES.

ERIE-PITTSBURGH SUMMER CONFERENCE

SALTSBURG, PA.—What was formerly known as the Conneaut Lake Conference becomes the Erie-Pittsburgh Summer Conference, meeting June 22d to June 27th at Kiskiminetas School, Saltsburg.

The opening service will be held on Sunday evening, June 22d, at 7:30 o'clock, with the choir of St. Stephen's Church, Wilkensburg, present and clergy of the two dioceses vested.

The daily program begins with a celebration of the Holy Communion, includes a sunset service at 7:30, and concludes with compline at 10:30 P.M.

Members of the faculty include: The Rev. Dr. W. F. Shero of Greensburg; the Rev. E. L. Gettier of Baltimore; Miss Evelyn Buchanan, superintendent of religious education, diocese of Pittsburgh; Miss Elizabeth Hopkins, director of religious education, Church of the Ascension, Pittsburgh; the Rev. Harold Holt of the National Council; William E. Leidt, associate editor of *The Spirit of Missions*; the Rev. H. H. Hassinger of Geneva, N. Y.; the Rev. Dr. A. G. Cummins of Poughkeepsie, N. Y.; and Herbert Peabody, choirmaster, Church of the Ascension, Pittsburgh.

VIRGINIA CLERGYMAN HOLDS IMPORTANT POSITION

ROANOKE, VA.—The Rev. F. Ernest Warren, rector of Emmanuel Church, Bristol, was elected president of the Virginia Conference on Social Work at the annual session of that organization which was held in the Hotel Patrick Henry, Roanoke, April 23d to 25th. He had been made vice-president at last year's meeting in Norfolk.

The Rev. Mr. Warren attended both of these meetings as the official representative of the social service department of this diocese. Last year he was chairman and this year he is an associate member of this department ("associates" being members of a department who are not members of the diocesan executive board). He is greatly interested and well informed in social service of various kinds and is prominently identified with a number of organizations working for the civic welfare of the twin cities, Bristol, Va., and Bristol, Tenn., which are separated only by "State street."

The Rev. Mr. Warren is the only clergyman in the diocese who broadcasts his services on a regular schedule. His morning service on the second Sunday in each month goes on the air through Station WOPI, which has a radio frequency of 1,500 kilocycles. Occasionally he broadcasts other services also.

BISHOP ABBOTT RESIGNS

LEXINGTON, KY.—Declaring that he considered the verdict of the Ecclesiastical Court, which last week tried the Rev. Julius Arnold Velasco, a reflection on the integrity of the Bishop, the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, on Tuesday, April 29th, tendered his resignation to the Ven. James D. Gibson, president of the standing committee, and to the Most Rev. James De Wolf Perry, D.D., Presiding Bishop of the Church.

In his letter of resignation, made public by Archdeacon Gibson, the Bishop said that he deeply deplored the findings of the Ecclesiastical Court and that he consid-

my opinion, to condone sin, and to declare to the world that honor and good faith are not integral parts of the character of a priest of God. Moreover, I could not exercise jurisdiction in a diocese where I would have to recognize a man who has broken his pledged and written pledge as a clergyman in good standing, in the full and free exercise of his canonical rights as a minister of Christ. It is incumbent upon a Bishop at least to act with no uncertainty in such a matter, in order that the diocese itself and the public at large may know that such practices are not suffered for one moment by those placed in responsible positions in the Church.

"Thanking you and every member of the Standing Committee for your loyalty to me and affectionate coöperation in all



BISHOP RESIGNS

The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, who resigns because of the outcome of a recent ecclesiastical trial.

ered their verdict a reflection both upon himself and the members of the standing committee. "To tacitly accept such findings," said Bishop Abbott, "would be, in my opinion, to condone sin."

Bishop Abbott's letter of resignation follows:

Lexington, Kentucky,
April 28, 1930.

"The Ven. James D. Gibson,
President of the Standing Committee,
Covington, Kentucky.

"My dear Archdeacon Gibson:

"This is to notify you as president of the Standing Committee, that I am forwarding to the Presiding Bishop my resignation as Bishop of Lexington.

"The resignation will take effect, of course, when passed upon by the House of Bishops. I have made this inquiry to the Presiding Bishop: 'Am I to continue to perform episcopal acts and to administer the diocese until the House of Bishops passes upon my resignation? Please tell me, so that I may be canonical and in accord with authority in every respect.' In the meantime, until I hear from the Presiding Bishop, I shall carry on my diocesan program as scheduled.

"It is unnecessary for me to say that I deeply deplore the findings of the Ecclesiastical Court in the recent trial. I consider such findings to be a reflection upon the integrity of the Bishop and of every member of the Standing Committee. To tacitly accept such findings would be, in

my undertaking during the year of my episcopate, I am

"Faithfully and fraternally yours,

"H. P. ALMON ABBOTT.

"Bishop of the diocese of Lexington."

The Ecclesiastical Court which heard the case against the Rev. Mr. Velasco returned a verdict of not guilty upon the charge of breaking a pre-ordination agreement; not guilty on the charge of violating his ordination vows; and guilty on the charge of issuing defamatory statements about his Bishop. The Court recommended the lightest penalty—that Mr. Velasco "be admonished."

Bishop Abbott has been in the diocese less than a year, having been consecrated on May 15, 1929. When he came to the diocese there were seventeen clergymen in active service. There are now twenty-seven. All existing parishes and mission stations are manned, and the total indebtedness of the diocese, \$72,000, which has been hampering the work of the diocese for many years, has been wiped out.

PROGRESS is being rapidly made in building Grace Cathedral, San Francisco. It will be a concrete structure with steel base, with Indiana limestone for the windows and portions of the interior. Special care has been taken to render it earthquake proof.

BOOK CHATS

from Morehouse Publishing Co.

New books added to stock during the week ending May 3, 1930:

The Case for Episcopacy, by Kenneth D. Mackenzie. (S.P.C.K.)....	\$1.50
The Village Eucharist, by the Rev. R. H. Nottage. (Morehouse).....	.60
The Gospel of Suffering, by Celia Atkinson. (Morehouse)40
The Christian Faith in the Modern World, by E. O. James. (Morehouse)	3.00
The Ethics of Paul, by Morton Scott Enslin. (Harper)	4.00

YOUR CORRESPONDENT is going to try to tell you just a little bit about the interesting and thought-provoking books mentioned in the above list.

The bishops are having a hard row to hoe these days. Some folks would even do away with them. Kenneth D. Mackenzie comes bravely to their rescue in **THE CASE FOR EPISCOPACY**. He looks at the past first and then shows the confusion prevailing in churches which have abandoned the system and its theory of the priesthood.

Small town parsons sometimes complain that all books on ceremonial are written for the big fellows. Your correspondent suggests they get **THE VILLAGE EUCHARIST**, by R. H. Nottage. It frankly faces their problems.

This is an age intolerant of suffering. It demands anesthetics for every pain and bears no cross willingly. Yet sorrow still exists and must be borne. Hence the need for books like **THE GOSPEL OF SUFFERING**. It is helpful, hopeful, and most consoling.

Not all summer reading should consist of light literature. You need something solid for ballast. So why not **THE CHRISTIAN FAITH IN THE MODERN WORLD**? It is a study in scientific theology by a great theologian.

Is St. Paul a favorite hero of yours? If he is, you will surely want to read **THE ETHICS OF PAUL**. It pictures the man against the background of his own age.

Mackay's **MESSAGE OF FRANCIS OF ASSISI** has just come from the press and is going rapidly. Your Correspondent suggests that if you want to read this biographical sketch of perhaps the greatest saint since the days of the apostles, you had better hurry and get your order in.

Your Correspondent had meant to tell you a lot more about the **Vacation Church (Bible) School Material**, but space does not permit this week. He suggests, however, that you send in for the special catalog, now on the press, which lists the complete series, that will prove of help in the success of a school of this sort. Don't delay. Write Your Correspondent for the catalog today. You'll find it interesting.

How many of the above shall we send you? Check those wanted and send the list in to Your Correspondent. He will see that the books go forward promptly by return mail.

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DR. HOBSON CONSECRATED

(Pictures on page 48)

CINCINNATI, OHIO.—In the presence of a congregation of nearly a thousand people the Rev. Henry Wise Hobson was consecrated Bishop Coadjutor of Southern Ohio at Christ Church, Cincinnati, on the Feast of St. Philip and St. James. The Rt. Rev. Boyd Vincent, S.T.D., the senior Bishop of the Church, acted for the Presiding Bishop as consecrator, and the Bishop of Ohio, the Rt. Rev. William Andrew Leonard, D.D., the oldest active member of the House of Bishops, together with the Bishop of Southern Ohio, the Rt. Rev. Theodore I. Reese, D.D., assisted as co-consecrators.

Tickets for every available seat had been distributed to the parishes and missions of the diocese and the church was filled an hour before the service began. The general public had no opportunity to see more of the ceremony than the procession which filed out from the chapel and from the parish house promptly at 10:30, under glorious spring sunshine.

First came the choir, followed by representatives of the Cincinnati Federation of Churches and the Ohio Council of Churches, and then followed in order the visiting clergy from other dioceses, the dean of Bexley Hall with members of the faculty and student body, and most of the clergy of the diocese, vested. The second division consisted of the wardens and vestry of Christ Church, followed by representatives from the Cincinnati Yale Club, the American Legion, the trustees of the cathedral with the lay members of the chapter, the officers of the diocese and lay members of the standing committee, and finally the Mayor of Cincinnati. At the end of the procession were the master of ceremonies, the deputy registrar, the Bishop of West Virginia, and the former Bishop of Utah; the attending presbyters, who were: the Rev. John N. Lewis, of Waterbury, Conn., and the Rev. James T. Addison of the Episcopal Theological School, Cambridge, Mass.; the Bishop Coadjutor-elect; the presentors, the Bishop of Arizona (resigned) and the Bishop of Western Massachusetts; the Bishop of New Hampshire, who was the preacher; the Bishop of Michigan, who acted as epistoler; the Bishop of Ohio, gospeler; and finally the Bishop presiding, the former Bishop of Southern Ohio.

The several testimonials required were read by the following: Certificate of election by the Ven. B. H. Reinheimer, secretary of the convention; the testimonial of the diocesan convention by J. B. McGrew, acting for the chancellor of the diocese; the certificates of ordination by the Rev. Phil. Porter of Dayton; the consent of the standing committees by the Rev. J. Hollister Lynch, president of the standing committee; the consent of the bishops by Bishop Gravatt; and finally the mandate for consecration by the Rev. Theodore Sedgwick, in charge of Christ Church during the absence of the rector. The litany was read by the Rev. E. F. Chauncey, Trinity Church, Columbus. While Bishop Vincent and the congregation were singing the *Veni Creator Spiritus* Bishop Reese, attended by his chaplain, the Rev. Bernard W. Hummell, came from the vestry room through the choir and took his place in the circle of bishops, sharing with them in the formal act of consecration, and then withdrawing.

The Bible delivered to Bishop Hobson was the gift of Bishop Reese, the pectoral cross was from the Woman's Auxiliary of

his former parish, the episcopal ring was from Mrs. Hobson, and the episcopal habit was presented by the women of All Saints', Worcester.

Bishop Hobson's first public utterance was at a luncheon given for him and Mrs. Hobson at the Queen City Club immediately after the consecration. He greeted the guests to the number of over 200, and told of what his old friends had meant to him in the past and the hopes he had of his many new friends whom he was meeting now for the first time.

Following a tradition which dates from the days of Bishop Chase, Bishop Hobson held his first service in St. James' Church, Zanesville, on Friday night, May 2d, and his first Confirmation was in St. Paul's Church, Columbus, on the following Sunday. Saturday he went to Gambier, where a special convocation held in St. Andrew's Hall conferred upon him the degree of Doctor of Divinity, *honoris causa*.

FORTIETH CONVOCATION OF WESTERN NEBRASKA

HASTINGS, NEB.—The fortieth annual convocation of Western Nebraska, meeting at St. Mark's Pro-Cathedral, Hastings, April 22d to 25th inclusive, was noteworthy as marking the fortieth year in the history of this missionary jurisdiction.

The Rt. Rev. George Allen Beecher, D.D., Bishop of the diocese, will have completed his twentieth year in the episcopate on St. Andrew's Day, November 30, 1930. In honor of this event his friends from all over the country are preparing to place a pulpit in St. Mark's Pro-Cathedral, designed by the architect, Ralph Adams Cram. The names of those who have contributed to this honor gift will be inscribed in a book of remembrance and presented to Bishop Beecher on the anniversary of his consecration. A lectern to match is also assured, thus completing three units in the scheme for furnishing the new pro-cathedral, namely—the altar rail, the pulpit, and the lectern.

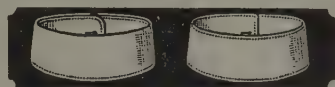
In his address the Bishop, in an historical survey, emphasized the facts that the contribution of the missionary field to the spiritual life of the Church is man-power by reason of the tremendous mobility of the population.

The problems of the rural work were emphasized and an appeal made to the clergy to extend their respective parochial ministrations to the farm and ranch communities. The Bishop stressed the permanency of pastoral relationships to families living in the country; and the need of developing Church centers in county seats with each county as a parish.

Special speakers at the convocation were the Rev. Oliver Riley of Scottsbluff, who presented a paper on How Can We Enrich the Spiritual Life of the Church; the Rev. E. C. Van Hise of Sidney made an interesting address on this subject; Archdeacon Reinheimer of Southern Ohio created great enthusiasm by his inspirational addresses on the Church's Program: the Rev. Dr. John D. Skilton, of St. Peter's Church, Cheshire, Conn., preached the convocation sermon; the Rev. Dr. Albert E. Clattenburg, of St. John's Church, Cynwyd, Pa., delivered the address at the annual fellowship dinner; Miss Elizabeth Beecher, field secretary of the Woman's Auxiliary, gave a most interesting and inspiring address on Varieties of Field Work; and the Rev. H. Kano of North Platte gave a fascinating and quaint report on his experiences in the missionary work among the Japanese.

An appeal was made by the Bishop for

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the revival of the work of the Brotherhood of St. Andrew and the Daughters of the King in Western Nebraska.

The annual meeting of the Church Service League and the Woman's Auxiliary was held at the same time with encouraging reports and hopefully enthusiastic plans for the future.

NEW PARISH HALL DEDICATED AT TAMPICO, MEX.

TAMPICO, MEX.—Holy Week and Easter services in Tampico were conducted by the Ven. William Watson, Archdeacon of Mexico, who flew down and back for that purpose, taking two hours for a trip that ordinarily takes from twenty-seven to thirty hours. There were services every day in Holy Week and the Three Hours on Good Friday. The Easter services were well attended and at the children's service



the new parish hall was blessed, the service making a good impression on the people, most of whom are not members of the Church. The Archdeacon had a portable communion rail made which adds much to the comfort of the aged and infirm and does not detract from the dignity of the church. The choir under the direction of J. W. Bradbury, a lay reader, gave a beautiful service.

The Sunday school has always been conducted as a non-sectarian school and there has been more or less friction. These difficulties have now been smoothed out, however, and some of the people express a willingness to be confirmed. The new Prayer Book was used for the first time during these services.

On Easter night the Knights Templar held a service and the Archdeacon was asked to say prayers and give the blessing.

Bishop Creighton spent Easter Day in Pachuca and left the next day for the United States for special work after which he will go to England in order to attend the Lambeth Conference.

HONORARY FELLOW OF ST. AUGUSTINE'S, CANTERBURY

SEATTLE, WASH.—Information has been received that the Rev. Dr. Herbert H. Gowen, professor at the University of Washington, has been created an honorary fellow of St. Augustine's Missionary College, Canterbury, from which he graduated forty-four years ago. There were previously only sixteen honorary fellows, of whom seven are bishops, and five are former wardens or sub-wardens of the institution. The appointment is a well-merited tribute to Dr. Gowen's scholarship and work in the American Church.

PROGRESS REPORTED IN NEVADA AT CONVOCATION

ELY, NEVADA—The twenty-second annual convocation of Nevada was largely attended, most of the delegates having motored for two days across the "great open spaces" in pilgrimage caravan, holding commemorative services in the old mining towns of Austin and Eureka en route.

Bishop Jenkins' report of this first year of his episcopate showed an original staff of seven priests and two deaconesses increased by two priests, one candidate for orders, and one woman worker; ten churches reopened for regular services; six church plants thoroughly renovated; the cathedral crypt begun; and one church built in a town which had never had religious services in the sixty years of its life: all this without additional appropri-

PARISH HALL DEDICATED

New Parish Hall of Christ Church, Tampico, Mex., dedicated on Easter Day.

ations by the National Council, with payment in full of the national apportionments, and with steady increase toward self-support. Further opportunities await for five new church buildings, a priest for the Indian work at Nixon, a new Indian field in the north, and a student chaplain at the state university.

The advance work assignment for the Philippines was enthusiastically accepted by convocation.

Delegates to provincial synod: *Clerical*, the Very Rev. Bayard H. Jones, the Rev. E. A. McGowan, and the Rev. F. C. Taylor. *Lay*, Henry Ward, J. A. McBride, and the Hon. George S. Brown.

Council of Advice: *Clerical*, the Rev. F. C. Taylor, the Rev. E. A. McGowan, and the Rev. H. Lascelles. *Lay*, Dr. W. B. Johnston and Henry Ward.

BISHOP WISE ADDRESSES NO. INDIANA CONVENTION

LA PORTE, IND.—"What kind of teacher are you, and just how are you obeying our Lord's command, 'Go ye therefore and teach?' was the searching question asked by the Rt. Rev. James Wise, D.D., Bishop of Kansas, of over 100 men and women gathered for the annual convention of Northern Indiana, at the diocesan dinner Wednesday evening at La Porte. "What you as a teacher do will either enrich or impoverish the lives of those about you, and if you teach in accordance with the will of Christ, you will be a teacher of truth, with enthusiasm, aspiration, and charity. You will be a home-lover. You will set an example which others may well follow, and you will bind these qualities about with the richness and purity of religion." The musical program, given by members of St. Paul's, prior to the Bish-



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op's address were delightful and of lovely quality.

At 7:30 A.M. Thursday, May 1st, a requiem was said for John Hazen White, former Bishop, the celebrant being Archdeacon White.

At 9 A.M. Morning Prayer was read by the Rev. H. M. Kellam of Kokomo. At this time the Bishop blessed a lectern Bible given by Mrs. Shick.

Deputies to provincial synod: *Clerical:* the Very Rev. Lewis C. Rogers, the Rev. Albert L. Schrock, the Rev. Forest B. B. Johnson, and the Rev. Dr. Charles H. Young. *Lay:* Dr. George F. Hitchcock, John M. Sweeney, Dean L. Barnhart, and D. J. Campbell.

Alternates to provincial synod: *Clerical:* the Rev. William J. Cordick, the Rev. Alexander E. Pfau, the Rev. James Foster, and the Rev. Peter Langendorff. *Lay:* Henry P. Conkey, Seth F. Green, George Felker, and John T. Golder.

EASTER AT

WASHINGTON CATHEDRAL

WASHINGTON, D. C.—There were some very notable features in regard to the celebration of Easter at the Washington Cathedral. When the vergers closed the doors of the Bethlehem Chapel at 6 o'clock in the evening, the counting device showed that 10,186 persons had entered during the day. This number included 1,346 who comprised four simultaneous congregations at 11 o'clock, and 552 who made their communion at the altar of the Bethlehem Chapel during three celebrations. This is almost twice as many as those who made their communion on any previous Easter morning. While the dean, the Very Rev. G. C. F. Bratenahl, was delivering the Easter sermon in the Bethlehem Chapel at the service of 11 o'clock, the Rev. J. W. Gummere was preaching in the Chapel of St. Joseph of Arimathea, Canon A. P. Stokes at the Chapel of the Resurrection, and the Rev. Alfred J. Wilder was conducting an overflow service on the hillside in front of St. Alban's School. At the same time the services at St. Alban's Church adjoining were well attended.

At 2 o'clock there came to the Bethlehem Chapel a delegation of directors of the American Society of Newspaper Editors to place a wreath on the tablet which marks the resting place of the ashes of Melville Elijah Stone, one of the founders and general manager of the Associated Press. Mrs. Stone and her daughter, Miss Elizabeth Stone, were present for this informal ceremony. A few moments later the chapel was closed while Canon Edward S. Dunlap officiated at the ministration of Holy Baptism for his grandchild. There were again four separate services and sermons at 4 o'clock, when Bishop Freeman preached, as usual, to a radio audience of unknown extent as well as to the congregation gathered for the service.

An interesting sidelight on the activities of the day is shown in the fact that there were on duty at various times on Easter the Bishop, the dean, nine members of the cathedral staff, the organist and two assistant organists, and thirty-six members of the cathedral choir of men and boys; six vergers, twenty-five members of the Cathedral Guild of Ushers, the curator and three assistants; the relief telephone operator and three hostesses; the superintendent of grounds and eight of his group to direct traffic; and probably half a dozen other members of the staff who volunteered to help—making a total of 104 members of the cathedral family helping to afford to the Easter crowds opportunities for worship, praise, prayer, and of seeing a cathedral in the making.

SUMMER CONFERENCE IN WEST TEXAS

KERRVILLE, TEX.—Members of the Church in West Texas will hold a conference during the first week in June at the Westminster encampment grounds in Kerrville.

The Rt. Rev. W. T. Capers, D.D., Bishop of the diocese, is ex-officio head of the conference, and the chairman is the Rev. Henry N. Herndon, rector of St. Philip's Church, Uvalde. Leaders for the conference include Miss Mabel Lee Cooper of the National Council; the Rev. E. H. Gibson, rector of Trinity Church, Galveston; Mrs. J. C. Tolman of Houston, president of the Woman's Auxiliary of the province of the Southwest; the Rev. L. B. Richards, secretary of the diocese; and Miss Rowena Brown, secretary of the business girls' department of the Y. W. C. A., San Antonio.

The conference will begin with Evening on Monday, June 2d, and close with dinner on Saturday, June 7th.

ENGLISH GROUP HONORS AMERICAN BISHOPS

NEW YORK—The entire body of the Protestant Episcopal bishops in the United States have been elected honorary associates of the Society for the Propagation of the Gospel in Foreign Parts. Official word of the election has been received by the Most Rev. James De Wolf Perry, D.D., Presiding Bishop.

The Society for the Propagation of the Gospel is an English organization founded in 1701 for the promotion of Christianity in all parts of the world. Many of the Episcopal churches in the United States were formed through its efforts.

The election of the bishops here to membership at this time is in connection

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with the seventh decennial Lambeth Conference, to which all the Anglican bishops in the world are invited. This will open in Lambeth Palace, London, July 5th, and continue in session about a month.

Bishop Perry sent the following letter, acknowledging the honor to the Rev. Stacy Waddy, secretary of the society:

"The action will be received with pleasure and gratitude by the bishops of the Church in America as it has been by me.

"The Episcopal Church of the United States holds among its most sacred traditions the remembrance of the part which was taken by the missionaries of the Society for the Propagation of the Gospel in bringing to this continent the ministry of the historic Church and in preparing the way for the close and permanent relations between the Church in America and the Mother Church in England."

RACINE CONFERENCE TO BE HELD AT ST. ALBAN'S SCHOOL

SYCAMORE, ILL.—The Racine summer conference for Church workers will be held at St. Alban's School, Sycamore, from June 30th until July 11th this summer. The entire conference has been transferred there for this year, with the same committees in charge of the conference as in the past.

A great deal of enthusiasm has been shown toward making the conference as fine as possible, and a goodly number of applications have been sent in to the registrar, the Rev. Herbert L. Miller, rector of Emmanuel Memorial Church, Champaign, Ill.

The Rev. Walter C. Bihler, rector of Christ Church, Woodlawn, Chicago, has been in charge of procuring the faculty for this session. The Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore, will be the chaplain and will conduct and speak at the sunset services. Lewis B. Franklin of the National Council will conduct the noonday assembly, and will speak on the Church's Program, and will also conduct a course on Our Common Life.

The pageantry and religious drama course will be under the direction of the Rev. Irwin St. John Tucker of Chicago. Miss Belle Boysen of Cincinnati will conduct a Christian social service course on Family Relationships, and the Rev. Alfred Newbery of Chicago will be in charge of a group of persons who will conduct a course on the general principles of social service.

The Woman's Auxiliary of New York will provide a leader for a normal course in Woman's Auxiliary work. It is hoped that the Rev. LeRoy S. Burroughs of Ames, Iowa, will take charge of the young people's courses and work, and Dean Peter C. Lutkin of Northwestern University will be in charge of the music and music courses at the conference.

Miss Vera L. Noyes, director of religious education of Chicago, will be in charge of the courses in religious education. A devotional Bible class will be conducted each morning at the conference as well as a critical study of one of the gospels.

ARCHDEACONRY MAKES A NOMINATION

NEW YORK—The Hudson Archdeaconry of the diocese of New York has enthusiastically recommended the Rev. John Marshall Chew, rector of the Church of the Good Shepherd, Newburgh, for over thirty years, for election as Suffragan Bishop to succeed Bishop Shipman.

CHURCH STUDENTS OF MIDWEST PROVINCE MEET

CHAMPAIGN, ILL.—From ten colleges and universities Church students gathered at the Chapel of St. John the Divine at the University of Illinois, Champaign, recently for the annual student conference of the province of the Midwest. Three of the five state universities were represented.

Owing to the fact that the Church students at the University of Illinois have no adequate parish house the meetings were held in Newman Hall of the Roman Catholic Foundation. The Rev. John O'Brien, chaplain of the Foundation, extended the courtesies of his completed building to the conference.

Problems which are worrying the present generation of students were discussed. Not a single question was raised as to science vs. religion. Not a student questioned whether it was possible for the whale to swallow Jonah.

The students were interested, according to their statements, in methods of organization for Church students and methods of work. They were intensely curious as to how other students are carrying on their Church work.

The fact was brought out that students are attending church. In fact at some institutions they claim the proportion of Church students attending Sunday services is greater than the membership of their home parishes.

The students were also deeply interested in spiritual things and they occupied the greater part of the sessions. This was due, however, to the fact that subjects for discussion were the Holy Eucharist, the Holy Catholic Church, and Sunday Observance.

In addition to the special conferences and meetings was the presentation in the chapel of a liturgical pageant, *The Oblation of the Cross*, written by the Rev. Morton C. Stone, and two one act plays by the Cloister Players in the guild hall.

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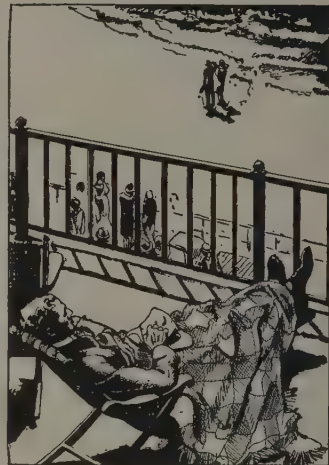
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Bishop of the Province of the Midwest, who was scheduled to speak on Sunday Observance, was unable to do so because of a sudden change of railroad schedules. An abstract of his address which had been secured in advance for the newspapers was read.

It was voted to hold the next meeting at Indiana University. The Rev. A. Elliston Cole, Church chaplain at that institution, was elected clerical adviser.

**HISTORICAL SERVICE
IN NORTH CAROLINA**

WILLIAMSBOROUGH, N. C.—On Saturday, April 26th, an interesting historical service was held at old St. John's Church, Williamsborough, the oldest church building in the borders of the diocese of North Carolina. The occasion was a pilgrimage to the church by the North Carolina Society of Colonial Dames. The service was conducted by the Rev. R. Meredith of Oxford, the Rev. I. W. Hughes of Henderson, and the Rev. L. P. Spencer of Townsville, and an historical address was delivered by A. A. Hicks, president of the Granville Historical Association.

St. John's parish was formed in 1746. It seems to have been the center of a prosperous planting community, but in colonial times it never had the services of a minister for long at a time. After the Revolution, in the dark days of the Church, Parson Micklejohn, originally an S.P.G. missionary, lived in the neighborhood, and held services for many years. The work was revived by the Rev. W. M. Green; and the first Bishop of North Carolina, John Stark Ravenscroft, was for some time rector of the parish. Many prominent families in the state have been connected with it. In modern times, the centers of population have moved, and now St. John's stands in a thinly populated rural community; but the old church is kept in repair, and occasional services are held there by the neighboring clergy.

**YOUNG PEOPLE AT WORK
IN MILWAUKEE**

MILWAUKEE—A diocesan mass meeting of Young People's Societies was held at St. Mark's Church, Milwaukee, on Sunday, May 4th, at which announcement was made of the progress in raising a fund of \$5,000 for the building of a mission church in Whitefish Bay. To date the young people have received \$1,300 in pledges. The principal speaker of the evening was the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, who urged the societies to double their efforts to complete the fund. The Bishop pointed out that the project has had national and even international advertising, for there had been a notice of the plan in the *Church Times* (London), and that he had received comments from Florida about the fund. The young people are attempting to receive a pledge of at least \$1.00 from every Churchman of the diocese.

LIBRARY TO BE DEDICATED

MONTAGLE, TENN.—The new library building of DuBose Memorial Church Training School is now about completed and is to be dedicated on June 11th, with the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, as preacher, and other Churchmen on the program. The building, which is absolutely fireproof, includes stacks for some 45,000 volumes. It is said to be the finest library building in the South.

**DIOCESAN SERVICE IN HONOR
OF BISHOP PERRY**

PROVIDENCE, R. I.—In recognition of his recent election as Presiding Bishop, the clergy and laity of Rhode Island honored the Most Rev. James De Wolf Perry, D.D., at a diocesan service, under the auspices of the standing committee, in St. John's Cathedral, Providence, Sunday afternoon, April 27th.

The Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts, delivered the address. He spoke informally, intimately, and to practical ends.

In reply, the Presiding Bishop declared that the occasion touched him more deeply than any other since his election. He assured his hearers that their relationship would be closer than ever before. The Primate paid a tribute to Bishop Lawrence, expressing his gratitude to him for his counsel and friendship as his former instructor and bishop.

A large congregation gathered entering into the service with an intenseness and a devotion measuring the strength of their personal ties and making the hour memorable.

**NEW PARISH HOUSE DEDICATED
AT SOUTH HAVEN, MICH.**

SOUTH HAVEN, MICH.—On Saturday afternoon, April 26th, the Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan, dedicated a new parish house at Epiphany Church parish, South Haven. Before the dedication the Bishop deconsecrated the south transept of the church building, which now forms part of the parish house. In this new building there are seven rooms and entrance hall, with separate heating plant in the church basement. The building comprises kitchen, storage room, toilets, and a large main hall, capable of seating 300 people. A notable feature is a window dedicated to children.


**SUMMER CONFERENCES TO BE
HELD AT ST. ALBAN'S SCHOOL**

SYCAMORE, ILL.—With the closing of Taylor Hall at Racine, Wis., as the National Center for Devotions and Conferences, a number of summer conferences which have been held there in the past are going to be held this summer at St. Alban's School in Sycamore. St. Alban's School, with its modern buildings, its central location, will make an ideal conference center.

What has always been called the "Racine Conference"—that is, the general conference for clergy, Church school teachers, and other Church workers, will be held from June 30th to July 11th.

From September 6th to 15th there will be a conference for Oriental students. Some five years ago Mrs. George Biller, who has been in charge of Taylor Hall, invited a group of college students from India, China, Japan, Korea, and the Philippines, together with a few American students, to spend their Christmas vacation at Taylor Hall. Out of this meeting developed an organization of Oriental students which has been holding conferences at Taylor Hall in September each year. These students, with leaders from the different universities, discuss many questions—political, social, and religious, and they have been a real factor in developing better understanding between Oriental students and American students and so between the Orient and America.

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EASTER IN MEXICO

MEXICO CITY—Exceptionally well attended were the services at Christ Church Cathedral, Mexico City, from Palm Sunday to Easter Day. The Blessing of the Palms with the procession proved to be very effective, adding materially to the devotional spirit of the service with a large congregation attending.

Tuesday in Holy Week, Maunder's *Olivet to Calvary* was sung by the choir. The offering made will help substantially toward the purchase of new music for the choir library.

Good Friday was marked by a most devotional Three Hour service with the largest recorded attendance for this service at the cathedral.

On Easter Day there were three communion services and the communions made were greater in number than on any previous occasion at the cathedral. Among those communing were five communicants whose accumulated ages amounted to 428 years. We believe this to constitute a unique record. The Very Rev. F. W. Golden-Howes, dean of the cathedral, conducted all the services.

After a lapse of nine years the use of eucharistic vestments has been resumed, being made possible by an anonymous donor who has given a set of white and gold vestments with a pledge of a complete set for all occasions. With this gift the cathedral, through the interest and work of the sanctuary guild, now has a complete set of furnishings for the altar and sacristy, the cost being in the neighborhood of \$750.

ST. MATTHEW'S, KENOSHA, WIS., OBSERVES ANNIVERSARY

KENOSHA, WIS.—On Low Sunday, St. Matthew's Church, Kenosha, observed its ninetieth anniversary at a great service at 11 o'clock. The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, and former rector of St. Matthew's Church, was the anniversary preacher.

St. Matthew's Church is the second oldest parish in the diocese of Milwaukee, being founded in 1840 in what was then the village of Southport, later Kenosha.

St. Matthew's Church at present has 1,135 baptized persons, including 818 communicants, and its Sunday schools have 427 pupils and teachers. The present rector is the Rev. Kenneth D. Martin.

BECOMES DEAN OF DALLAS CATHEDRAL

DALLAS, TEX.—The Very Rev. George Rodgers Wood has been appointed by the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, to be the dean of St. Matthew's Cathedral, Dallas, effective May 1st.

Dean Wood, who has been acting dean of St. Matthew's since the early part of February, is a graduate of the General Theological Seminary, and for some years past has been active in student work in colleges and universities in various parts of the country. He has a staff of five members assisting him at the cathedral. His installation will take place at an early date.

St. Matthew's Cathedral has a communicant list of about 1,700, and is prominent in the city in all philanthropic activities, especially social service work. St. Mary's School for Girls is operated in connection with the cathedral, the whole occupying nearly a block of ground in the eastern part of the city.

MADISON, WIS., RECTOR OBSERVES ANNIVERSARY

MADISON, WIS.—The completion of ten years of successful parish leadership by the Rev. Dr. and Mrs. Hope Henry Lumpkin in Grace Church, Madison, was celebrated by a large reception in the guild hall on Tuesday evening, April 29th.

Chief Justice M. B. Rosenberry, junior warden, and Mrs. Carl Russell Fish, wife of the senior warden, stood in the receiving line with the Rev. and Mrs. Lumpkin, while hundreds of members of the parish and scores of Protestant ministers and friends of other faiths filed past to greet the rector and his wife.

The reception was an almost instantaneous response to Judge Rosenberry's suggestion that some official or general recognition be given to the completion of a decade of remarkable pastoral work by Dr. Lumpkin. Many notable members of Madison and faculty society, including former President E. A. Birge of the University of Wisconsin, came to congratulate the rector and his wife.

Dr. Lumpkin's reputation among the medical men in the hospitals and jails and poorer quarters of Madison has grown steadily as the results of his untiring labors to assist those afflicted by illness or poverty.

CONFERENCE OF JUNIOR BROTHERHOOD PLANNED

PHILADELPHIA—To stir the young manhood of the nation to a larger interest in and activity for their Church is the primary object of the annual convention of the Junior Brotherhood of St. Andrew in the United States, to be held at Oberlin College, Oberlin, Ohio, August 26th to 29th.

Three hundred young men and boys and seventy-five adult leaders are expected to join in the conference of which Dudley B. McNeil of Elgin, Ill., has been named general chairman.

A three-day program of recreation, devotions, and discussion on problems of vital interest to boys and young men is being worked out by the conference committee. Nationally known leaders in the Church and outside are assured for the program. The Rev. C. Leslie Glenn, who has been secretary of college work of the National Council and is well known for his work among young people, has been appointed chaplain for the conference, and will give daily talks and addresses to the group.

RECTOR OF ST. STEPHEN'S, HARRISBURG, HAS ANNIVERSARY

HARRISBURG, PA.—The rector of St. Stephen's Church, Harrisburg, the Rev. Dr. Oscar F. R. Treder, celebrated the twenty-fifth anniversary of his ordination to the priesthood on Palm Sunday. The preacher for the occasion was the Ven. William Holden, D.D., Archdeacon of Suffolk, in the diocese of Long Island. An avalanche of letters and telegrams poured in on Dr. Treder, and he was the recipient of many individual gifts of books and flowers, while the vestry of his parish presented him with a generous gift of money in a leather purse.

The special services in connection with the anniversary consisted of a daily Holy Eucharist for the first four days of Holy Week, arranged particularly for the men of the parish. Breakfast was served each day by the guild of St. Stephen's and the response was tremendous.

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JOSEPH HOWARD GIBBONS, PRIEST

FRANKFORT, KY.—The Rev. Joseph Howard Gibbons, a non-parochial priest of Kentucky, died Tuesday afternoon, April 29th, at Frankfort, after a lingering illness.

The Rev. Mr. Gibbons was born in Washington, D. C., December 22, 1877, and was graduated from the Virginia Theological Seminary at Alexandria. He was ordained deacon in 1896 and priest the following year by Bishop Whittle. His first charge was in Rappahannock County, Va. In succession he was in charge of parishes in Fredericksburg, Va., Point Pleasant, Va., Ashland, Ky., Covington, Ky., and Frankfort, Ky. He was a deputy to General Convention since 1910.

Resigning because of ill health from the Church of the Ascension, Frankfort, in 1928, he became assistant at St. Andrew's Church, Louisville, and was placed in charge of Emmanuel Mission.

He is survived by his widow, Mrs. Mary Anderson Gibbons; a daughter, Mrs. William G. Simpson, Jr., of Louisville; and three sons, David Gibbons of Covington, Va., William Anderson Gibbons and Joseph Howard Gibbons, Jr., both of New York City.

The burial office was read in the Church of the Ascension, Frankfort, on May 1st, by the Rt. Rev. Lewis W. Burton, D.D., retired Bishop of Lexington, assisted by the Rev. E. W. Baxter, present rector of that parish. Burial was in the Frankfort Cemetery.

HARRY RANSOME, PRIEST

WASHINGTON—The Rev. Harry Ransome, rector emeritus of Christ Church, Media, Pa., died in Georgetown University Hospital, Washington, D. C., on Sunday, May 4th, following an operation.

The Rev. Fr. Ransome was born in London and was educated at the College of London. He came to this country and was graduated from Nashotah Theological Seminary and ordained deacon and priest in 1896 in the diocese of Milwaukee by the Rt. Rev. Isaac Lea Nicholson, D.D. For some years he was assistant at St. Mark's Church, Philadelphia, and went from there to Wilmington, Del. Following that he held the rectorship at St. Andrew's Church, Buffalo, and then went to England and studied at Oxford University. At the end of his course at Oxford, he held a parish in the diocese of Aberdeen for some years and then returned to this country.

Upon his return to the United States, Fr. Ransome became rector of Christ Church, Media, Pa., which position he held until he retired. His home was in Washington, D. C., until his death. He is survived by his widow and one daughter. Burial was on May 6th at Paoli, Pa.

Fr. Ransome was the author of *Lent With St. John*, published some years ago as a book of Lenten devotions for young people.

VIRGINIA B. GALLAUDET

NEW YORK—Miss Virginia B. Gallaudet, who has devoted herself to aid of deaf mutes, as did her father, the late Rev. Thomas Gallaudet, and her grandfather, the Rev. Thomas H. Gallaudet, died on Wednesday, April 30th, after a lingering illness, at her home in New York, in her 79th year. She is survived by two sisters, Miss Elizabeth F., who lived with her, Mrs. R. M. Sherman, and a brother, Dr. Bern B. Gallaudet, professor of anatomy at the College of Physicians and Surgeons. Funeral services were on Friday morning in the Church of St. Matthew and St. Timothy, New York.

For many years Miss Gallaudet had been associated with the work of St. Ann's Church, largely attended by deaf mutes, which was founded by her father in 1852. She was the founder and president of its women's parish aid society. She was also a trustee of the Gallaudet Home for Aged and Infirm Deaf Mutes at Wapplingers Falls, N. Y. Miss Gallaudet's father was known internationally for his philanthropic labors for deaf mutes, and her grandfather was the founder of deaf mute education in the United States. An uncle, the late Dr. Edward M. Gallaudet, was for half a century president of Gallaudet College, which was named for her grandfather.

ELLEN FRANCES MASON

BOSTON—Ellen Frances Mason, in her 84th year, died at her home in Boston on April 28th. This news will bring sadness to many for Miss Ellen Mason's name is that of a generous benefactor who has given aid to many a cause and many a person. Her name was always linked with that of her sister, Miss Ida M. Mason, who died in October, 1928.

Ellen F. Mason was born in Brookline and her father, Robert Mason, was one of the first wardens of St. Paul's Church long before it became the Cathedral

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Church of St. Paul. One of the chief interests of Miss Ellen Mason was the advancement of the Negro. Besides this interest, Miss Mason was interested in civic and community projects. She was president of the Newport Civic League for some length of time and very active in obtaining recreational facilities for the children of that city. In Boston she gave largely of her time and means to the Associated Charities, now known as the Family Welfare Society.

Funeral services were conducted in St. John's Memorial Chapel, Cambridge, on April 30th, by the Very Rev. Philemon F. Sturges, dean of St. Paul's Cathedral. Representatives from the many organizations to which Miss Mason had been a generous donor were present. She is survived by two nieces, and one nephew: Mrs. James Grant Forbes (Margaret Winthrop) of Oxford, Surrey, England; Miss Clara B. Winthrop of West Manchester; and Robert Mason Winthrop of Paris.

LUCY LEE PERIN

WASHINGTON—Miss Lucy Lee Perin, who died on Friday, April 25th, was buried from St. Margaret's Church, Washington, on Tuesday morning, April 29th, at 11 o'clock, with the rector, the Rev. Dr. Herbert Scott Smith, officiating, assisted by the Rt. Rev. Philip M. Rhinelander, D.D., warden of the College of Preachers, who is a close friend of Miss Perin's family. Interment was in Rock Creek Cemetery.

Miss Perin, who died at her home in Washington, came of distinguished parentage. She was the daughter of the late Dr. Clover Perin, assistant surgeon general, U. S. A., and Mrs. Elizabeth Spooner Page Perin, both of whom were for many years among the leading citizens in St. Paul, Minn.

Miss Perin came to Washington twenty-five years ago, following the death of her parents in St. Paul, and has been noted for her generous interest in the Church which she inherited from her paternal grandfather, the Rev. Charles H. Page, of Virginia. In addition to being active in her parish, she was a member of the Woman's Auxiliary of the diocese of Washington and was serving as curator of programs, clippings, and history at the time of her death. For many years, Miss Perin had been interested in the building of Washington Cathedral, had arranged informal meetings in behalf of the cathedral undertaking at Chautauqua, N. Y., and was a member of All Hallows' Guild, the Garden Guild of the cathedral. She is survived by two brothers and three sisters.

WILLIAM G. WHERRY

TRENTON, N. J.—William G. Wherry, member of the Trenton board of education and a business man, died Monday morning, April 28th, after a lengthy illness. He was buried from his home in Trenton, on Thursday afternoon, May 1st. Services were conducted by the Rev. Ralph Urban, rector of All Saints' Church, and interment was in Ewing Church Cemetery.

In spite of poor health, Mr. Wherry, who was 47 years old, until six weeks ago took an active interest in his business and civic enterprises. He was president of the Skillman Hardware Company and the Wherry & Hutchinson Electrical Supply Company.

Born in New York, Mr. Wherry was educated for the Episcopal ministry and was a graduate of Trinity College of Hartford, Conn., and of General Theological

Seminary. He came to Trenton as rector of St. James' Church and served there from 1910 until 1912. He resigned from the ministry in 1912 to become associated with the late E. V. D. Skillman in the Skillman Hardware Company. He had previously married Miss Addie V. D. Skillman, daughter of the head of that concern.

After leaving the ministry, Mr. Wherry continued his active interest in Church work. He served until his death as a member of the vestry of All Saints' Church.

Surviving him are his widow; two children, John and Elizabeth Wherry; and four sisters: the Misses Anna of Stamford, Conn., Margaret of St. Paul, Minn., and Elizabeth and Emily of Union City, N. J.

NEWS IN BRIEF

ARKANSAS—A well-observed Holy Week with increasing congregations all through the week closed an unusually good Lent in Christ Church, Little Rock, the Rev. Dr. W. P. Witsell, rector. The services throughout the entire period were more largely attended than in many years. It was not surprising, therefore, that Easter Day was the most glorious day spiritually that the old members of the congregation can remember. The day started with the largest number of communicants at the early service that there has ever been at one Communion service in the long life of the church. There were three other services in the church on Easter Day, and at all of these services the church was full.

CONNECTICUT—On Sunday, April 27th, at St. James' Church, Danbury, the rector, the Rev. Hamilton H. Kellogg, presented to Bishop Acheson for Confirmation the largest class ever to have been presented in this parish and also insofar as is known the largest class ever to have been confirmed in the history of the diocese. The class totaled 158 members, seven of whom were received from the Roman Church.

CONNECTICUT—Dr. Lewis B. Franklin of the National Council was the principal speaker at the banquet of the Associated Men's Church Clubs of Ansonia, Derby, Shelton, and Seymour, held in Derby on Wednesday, April 23d.

CENTRAL NEW YORK—The interior of Christ Church, Willard, is being entirely renovated and refurnished, and a children's choir has been formed.—The Rev. Roderic Pierce of Baldwinsville conducted a quiet day for women in St. Alban's Church, Syracuse, on the Feast of the Annunciation.—St. George's Day was celebrated in Utica at a banquet and program staged in the Baggs Hotel under the joint auspices of the Sons of St. George and the

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Daughters of Alexandra Lodge, at which the rector of St. Luke's Church, Utica, was the principal speaker.—A remarkable record was made by the children of the House of the Good Shepherd Orphanage in Utica, when 100 children, with no income whatever of their own, by working, and various other ways, managed to present a mite box offering this year of \$18.56.—A new branch of the Girls' Friendly Society has been organized in Trinity Church, Fayetteville.

ERIE—The number of persons receiving Holy Communion on Easter Day at St. John's Church, the Bishop Israel Memorial, Erie, was greater than the total of the communicant list of the parish. The Woman's Auxiliary gave a new out-door bulletin board, and Miss Irene Ryan seven branch candlesticks in memory of her mother, Mrs. Ida Williams Ryan. Mr. Ryan is junior warden of Grace Church, North Glard. The smaller candlesticks these memorials replace have been given to Trinity Church, Fairview.—Ellwood City, St. Luke's Mission, the Rev. George L. Grambs, priest-in-charge, received from the Woman's Auxiliary a new out-door bulletin board as an Easter gift.

GEORGIA—In the early beauty of a glorious day, the Easter services were begun at 6:30 and continued through the 11:30 services. In the afternoon all the Church schools, but one, had their festivals. St. Paul's, Savannah, had, as is her custom, a choral Eucharist at the regular Church school hour, 10 o'clock. At Christ Church, the mother church of the diocese, a large congregation received at the 8 o'clock celebration of the Holy Eucharist, and at the 11:30 service every available seat in the church was taken. Bishop Reese was the celebrant at this service, assisted by the rector, who also preached.—St. John's Church also had an exceptionally large congregation for Easter.—At St. Paul's Church there was a celebration of the Holy Eucharist by the rector, the Rev. S. B. McGlohon, at 6:30. This service, originally planned to accommodate those who desired to receive the Blessed Sacrament before going about their business, has now become a favorite service for quite a few others. At 8 o'clock Bishop Reese was the celebrant, assisted by the rector.—Very large congregations attended the services at St. Michael and All Angels' Church, the Rev. Joseph Burton, rector.—St. Mark's Church, Brunswick, the Rev. Royal K. Tucker, rector, had exceptionally large congregations at the services on Easter Day. Many were out at the 8 o'clock service and the church was filled at the 11:30 celebration of the Holy Communion.

HARRISBURG—One thousand dollars have been added to the endowment fund of St. John's parish, Lancaster, the Rev. Frederick P. Houghton, rector. The money was given by Mrs. Frank Coble in memory of her parents, the late Robert and Sarah Faulding, who were members of the parish from its beginning.

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IOWA—Trinity Cathedral parish, Davenport, the Very Rev. Roland F. Philbrook, dean, is rejoicing. In addition to an Easter offering of \$2,200, by the kindness of Mrs. Emma H. Shaw, who in prior years has made special and substantial gifts to the cathedral for specific objects, the remaining debt of \$7,000 upon the parish house has been paid by her. In appreciation the vestry of the cathedral parish adopted resolutions of appreciation and gratitude.—On Easter Day, at St. Mark's Church, Fort Dodge, the rector, the Rev. W. Ernest Stockley, dedicated and used for the first time a beautiful Communion service, by Gorham, presented by Mrs. S. McClure, Jr., and Mrs. C. T. Hooper in memory of their mother and sister, Mrs. J. Floyd Rich.—St. John's Church, Cedar Rapids, the Rev. C. F. Edwards, rector, at the morning service on Sunday, April 27th, celebrated the complete discharging of a \$13,000 financial obligation by a ceremony of burning the mortgage. During the day, six persons were baptized and Bishop Longley confirmed a class of fourteen.

KENTUCKY—The annual series of noonday services in Louisville was brought to a close in Passion Week by the Rt. Rev. Robert E. L. Strider, D.D., who delivered a strong and intensely practical series of addresses on "Loving God."—On Palm Sunday morning a number of beautiful memorials were dedicated by the Rev. Harry S. Musson, rector of the Church of the Advent, gifts for the newly completed chapel adjoining the church on the north transept. Good Friday was well observed in Louisville, most of the Louisville parishes having the Three Hour service. On Easter Day, the Church of the Advent, Louisville, was further adorned and beautified by the dedication of most exquisite rose point and Duchess lace frontals for both the main and the chapel altars, and for both credence tables, given by Mrs. Matthew Love Akers as a thank offering for the baptism of her son in this parish. A beautifully bound blue missal with inlaid gold cross was given by Mrs. James Woodward in memory of her parents, Frederick and Caroline Honnaaker, and the parish house guild presented two blue leather chancel Prayer Books and a very handsome glass and silver cruet suitably inscribed in memory of Nannie Leason Haury, one of its most faithful and active members.—Another lovely Easter memorial is a set of chimes recently placed in a balcony over the west door of Grace Church, Paducah, of which the Rev. Custis Fletcher is rector. This is the gift of Mr. Mason Maury Hewitt in memory of his wife and mother. The balcony is the gift of the guild.—Bishop Woodcock consecrated an altar in St. James' Church, Shelbyville, in memory of Margaret Marshall Smith, daughter of Judge and Mrs. Charles Marshall. Another memorial in memory of Mrs. Smith and Elizabeth Petty Hannay has also been given an altar service book, handsomely bound in red morocco. It is the gift of Mrs. Ludlow Petty of Louisville.

LONG ISLAND—At an early service, Easter Day, the Rev. John Gammack, rector-in-charge at St. Paul's Church, Glen Cove, consecrated a lavabo, the gift of the Friendly Society, in memory of their beloved rector and friend, the Rev. Albert L. Longley, who was called suddenly from their midst April 24, 1929. The gold-lined silver lavabo bears the old English inscription, "In memory of the Rev. Albert Larricu Longley, April 24, 1929, Friendly Society."

RHODE ISLAND—The Most Rev. James De Wolf Perry, D.D., Presiding Bishop and Bishop of Rhode Island, was honored on Tuesday night, May 6th, at a dinner given by the Churchmen's Club at the Biltmore Hotel, Governor Case, Mayor Dunne, and representatives from the Jewish synagogue and the various Protestant churches spoke. The chief speech of the evening was made by Bishop Burleson, Assessor to the Presiding Bishop.—The various Church schools of the diocese presented their Lenten offering Saturday, May 3d, in an impressive service held at St. John's Cathedral. Many clergy in vestments joined in the procession, together with a large number of Church school choirs.

SPRINGFIELD—Miss Ruth F. Osgood, one of the field workers of the Woman's Auxiliary, is spending some two months in the diocese visiting practically all the branches of the Auxiliary and other women and girls.—St. John's Church, Centralia, which is host this year to the annual convention of the diocese (May 21st), is installing new furniture and making thorough and elaborate preparations for the gathering.—During the past week ground was broken in Marion for the new memorial church for the congregation there. This is the gift of the women of the diocese of Long Island to Bishop White, and it will be the first building that the diocese has owned in the county seat of Williamson County, Marion, with Herrin, are strategic points for the Church's work in southern Illinois.

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